A

SANSKRIT PRIMER:

BASED ON THE

LEITFADEN

FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT

OF

PROFESSOR GEORG BÜHLER
OF VIENNA

BY

EDWARD DELAVAN PERRY,

OF COLUMBIA COLLEGE, NEW-YORK.



GINN & COMPANY
BOSTON · NEW YORK · CHICAGO · LONDON

Entered according to Act of Congress, in the year 1885,

By E. D. PERRY,

In the Office of the Librarian of Congress at Washington.

211.8

Composition by GEBRÜDER UNGER, SCHÖNEBERGER STRASSE, 17^TA, BERLIN, SW.

Preface.

In the preface to the work* of which the following is a revision, Prof. BÜHLER writes as follows:

"The following Leitfaden was written last winter [1881—82], and, printed in manuscript form, was used in the instruction of quite a large number of scholars. It is based upon the purely practical method of Sanskrit instruction, which was introduced at HAUG'S and my own instance into the Indian secondary schools, and has become established there by means of R. G. BHĀṇṇĀRKAR'S text-books. The attempt to transfer this method to European universities is justified by the practical success which, as my experience shows, is to be gained thereby. For I have found that beginners master the first difficulties of Sanskrit very rapidly, and that learners take the most lively and continued interest in the study, if opportunity for activity on their own part is given them from the very first, and they are introduced at once into the living language. Moreover, the question of economy of time is made the more weighty by the fact that the elements of Sanskrit form an

^{*} Leitfaden für den Elementarcursus des Sanskrit; mit Uebungsstücken und zwei Glossaren. Von Georg Bühler. Wien, 1883. — I have translated above a little freely.

important aid to students of Classical and Germanic Philology, yet to a large number of such are accessible only when the subject can be mastered in a short time. On the other hand, the disadvantages necessarily entailed by the purely practical method may readily be removed later by a short methodical exposition of the grammar..... The verses in the exercises are taken chiefly from Boehtlingk's Indischen Sprüchen; the sentences are in part derived from various Sanskrit works, or modelled after passages contained in them. To the last lessons no Sanskrit exercises have been appended, since the reading of the Nala or of some other easy Sanskrit work may very well be begun as soon as the formation of the perfect has been learned."

After using the Leitfaden for some time in the instruction of a class, I was convinced of its great merits as a practical introduction to the language; while on the other hand it seemed very unfortunate that it held throughout to the native system of grammar, which, since the appearance of Prof. Whitney's work, we in America at least have learned to distrust. Under these circumstances it seemed advisable to attempt a combination of BÜHLER'S practical exercises with WHITNEY's theory; and to this end the book has been really rewritten. An introduction has been added, giving a general view of the structure of the language; the exercises have been pruned here and there, chiefly to remove forms which seemed too unusual or doubtful to have a just claim on the beginner's memory; and the number of lessons has been reduced from forty-eight to forty-five, by condensing the description, needlessly full for beginners, of the aorist, precative, and secondary conjugations. I have endeavored to retain nothing but what would supply the real wants of those for whom the book is designed; yet here and there, having in mind those who may take up this study without a teacher, I have added explanations which I should otherwise have left for oral communication by the instructor.

A detailed explanation of the changes in the grammatical part of the book would require too much space to be given here. They may be summarized in the statement that I have striven to remove all forms at present "non-quotable". In the explication of the rules I have sought to be brief, but never to the sacrifice of clearness. In very many cases not only the substance but also the words of Prof. Whitney's rules have been incorporated into those of the Primer, which was done with his sanction. It seemed quite needless to designate all such borrowings by quotation-marks.

Many acknowledgments are due to those whose aid has made possible the appearance of the work. Prof. Bühler's ready generosity in consenting to the rendering of his book into a very different form from that which he gave it deserves most grateful mention. To Prof. Whitney I owe deep gratitude for many valuable suggestions; he was kind enough to look over the work in manuscript, and, later, to put at my disposal the advance sheets of his invaluable collection of verb-forms. To Prof. Lanman I am equally indebted; as well for many useful hints as for the arduous task of looking over proof-sheets, which he imposed on himself with characteristic readiness. My pupil, Mr. A. V. W. Jackson, assisted me not a little in the compilation of the Glossaries. My acknowledgments are also due to the printers, Gebr. Unger (Th. Grimm) of Berlin, for the careful manner in which their part of the work has been done.

From V. S. APTE's "Guide to Sanskrit Composition" I have derived occasional examples.

The appearance of the book has been delayed considerably beyond the date originally planned for it. The printing was begun in November last, but was interrupted by my illness, and a resulting stay of considerable length in the West Indies.

I shall esteem it a favor if any who may use this book will notify me of misprints or inaccuracies of any sort which they may remark.

E. D. P.

Berlin, August, 1885.

NOTE TO THE SECOND EDITION.

In this edition errors have been corrected in the plates wherever possible, otherwise noted in a list of corrections and additions at the end of the book. My thanks are due to Prof. Lanman and Prof. H. F. Burton of Rochester for corrections furnished.

E. D. P.

New York, September, 1886.

NOTE TO THE THIRD EDITION.

The revision of the book for the new impression I owe to Dr. Louis H. Grav, to whom I am glad to express my hearty thanks for his kindness in undertaking and performing this irksome task.

E. D. P.

Munich, July, 1901.

Table of Contents,

in systematic grammatical arrangement.

The figures in heavy type refer to paragraphs.

Introductory suggestions, p. xi.

I. Alphabet and Sounds.

Characters, 1—20. — Classification of Sounds, and Pronunciation, 21—47. — Light and Heavy Syllables, 48. — Accent, 56.

II. Changes of Sounds. Guna and Vrddhi. 49—54.

III. Rules of Euphonic Combination.

Rules of Vowel Combination, 105, 106, 156—161, 164. — General Laws concerning Finals, 239—242. — Deaspiration, 242. — Transferral of Aspiration, 244, 249, 428. — Surd and Sonaut Assimilation, 147, 148, 266, 267. — Combinations of Final s and r, 95, 117—123, 129. — Conversion of s to s, p. 27 (note**), 191, 192, 342, 352. — Conversion of n to n, p. 32 (note**), 166. — Conversion of Dental Mutes to Linguals and Palatals, 149, 150, p. 99 (note), 342. — Combinations of n, p. 29 (note), 138—140, 184. — Change of ch to cch, p. 27 (note*), 165. — Combinations of m, p. 29 (note). — Final \bar{n} [and n] 184. — Final k, t, p, 266. — Final t, 148—151.

IV. Declension.

Gender, Number, Case, 83—89. — Case-endings, 90, 91. —. Pada-endings, 91, 241.

V. Substantives and Adjectives.

Vowel-stems:

Stems in α , m. n., 103, III. — Stems in i, m., II3, II5; n., II4, II5.

— Stems in u, m., 128; n., 136, 137. — Stems in i and u, f., 185—187. — Stems in \bar{a} , \bar{i} , \bar{u} : (a) Root-words. In \bar{a} , 212, 213; in \bar{i} , 189, 212, 214; in \bar{u} , 197, 212, 214. (b) Derivative Stems, f. In \bar{a} , 162; in \bar{i} , 183; in \bar{u} , 198. — Stems in r, 201—205, 208. — Stems in Diphthongs: go, 209; $n\bar{a}u$, 211; $r\bar{a}i$, 277.

Consonant-stems:

General, 237—242. — (a) Root-stems, 243, 244, 246—250. — (b) Derivative Stems. In as, is, us, 252—254. In an (an, man, van), 265. — In in (in, min, vin), 251. — In ant (ant, mant, vant) 256—264. — Perfect Participles in vāns, 268. — Comparatives in yas, 255.

Irregular Nouns: 269—284. Comparison, 337—345.

Formation of Feminine-stems, 187, 251, 255, 262-264, 268.

VI. Numerals.

328-336.

VII. Pronouns.

223-236, 285-288, 413.

VIII. Conjugation.

Voice, Tense, Mode, Number, Person, 57—65. — Verbal Adjectives and Nouns, 66—68. Secondary Conjugation, 69—70. — Mode and Tense-stems, 71.

IX. Present-System.

Conjugation Classes, 72-80.

First Conjugation.

General, 383_387.

- Root-class (Hindu second or ad-class), 404—412, 414
 —429.
- II. Reduplicating Class (H. third or hu-class), 430-440.
 - III. Nasal Class (H. seventh or rudh-class), 441-446.
 - IV. Nu and u-Classes (H. fifth and eighth, or su and tanclasses), 388-395.
 - V. Na-Class (H. ninth or kri-class), 399-403.

Second, or a-Conjugation.

- VI. a-Class (H. first or bhū-class), 92—94, 97—102, 134, 135, 152—154, 178—182, 188, 193—196, 199, 200, 206, 207, 210, 222, 260.
- VII. Accented á-Class (Hindu sixth or tud-class), 107—110, 152—154 etc. (as for a-class).
- VIII. ya-Class (H. fourth or div-class), 124—127, 131—134, 152—155 etc. (as for a-class).
 - IX. Accented $y\dot{a}$ -Class or Passive Conjugation, 168—176, 188, 199, 200, 210, 222.
- [Causative and Denominative Conjugation (partly = H. tenth or cur-class), 141-146, 152-154 etc. (as for a-class); also 215-221.]

X. Perfect-System.

447-471, 474.

Periphrastic Perfect, 472, 473.

XI. Aorist-System.

General, 486. — Simple Aorist: Root-aorist, 487; α-aorist, 488. — Reduplicated Aorist, 489, 490. — Sibilant Aorist: s-aorist, 491; iş-aorist, 492; siş-aorist, 493; sα-aorist, 494. — Aorist Passive, 495, 496.

XII. Future-System.

General, 475. — Simple Future, 476—481. — Conditional, 482. — Periphrastic Future, 483—485.

XIII. Verbal Adjectives and Substantives: Participles, Infinitive, Gerund.

Passive Participle in ta or na, 289—301. — Past Active Participle in tavant or navant, 302, 303. — Gerunds: Absolutives, 304—313. — Infinitive, 314—322. — Future Passive Participles: Gerundives, 323—327.

XIV. Derivative or Secondary Conjugations.

General, 497. — Passive, 498. — Causative, 507, 508. — Intensive, 499—502. — Desiderative, 503—506. — Denominative, 509, 510.

XV. Periphrastic Conjugation.

Perfect, 472, 473. — Future, 483—485.

XVI. Verbal Prefixes: Adverbs and Prepositions. 81, 82, 167, 190, 395—397.

XVII. Formation of Compound Stems.

Classification, 346—353. — Copulative Compounds, 354—357. — Determinative Compounds, 358; Dependent, 359—361; Descriptive, 362—365. — Secondary Adjective Compounds, 366—370; Possessive, 371—377; with Governed Final Member, 378. — Adjective Compounds as Nouns and Adverbs, 350, 379—381. [Dvandva-compounds, p. 136 (note); Tatpuruṣa-compounds, p. 137 (note **); Karmadhāraya-compounds, p. 137 (note *); Dvigu-compounds, 380; Bahuvrīhi-compounds, p. 142 (note); Avyayībhāva-compounds, 381.]

XVIII. Syntactical Rules.

Position of Modifiers, p. 35 (note). — Repetition of Words, p. 67 (note*). — Agreement of Adjectives, 245. — Force of Cases, 104, 112. — Prepositions with Cases, 82, 130. — kim with Instrumental (and Genitive), p. 89 (note). — Construction with Comparatives, 345. — Numerals, 333. — Pronouns, 225, 234—236. — iti, p. 47 (note). — Force of Tenses: Present, 96; Imperfect, 182; Perfect, 474; Aorist, 486. — Force of Modes: Imperative, 194—196; Optative, 207. — Causative, 221. — Passive, 177. — Past Passive Participle, 290. — Past Active Participle, 303. — Gerund, 311—313. — Infinitive, 320—322. — Future Passive Participle, 327.

Appendix.

Hindu Names of Letters. — Modern Hindu Accentuation of Sanskrit.

Suggestions for using the Primer.

The Primer can be finished by earnest students in sixteen or seventeen weeks, reckoning three lessons per week, with here and there an hour for review. After that Lanman's Sanskrit Reader, an introduction to which this work is partly intended to be, should be taken up. Students are strongly recommended to provide themselves with Whitney's Sanskrit Grammar at the outset.

It seemed advisable to leave the Introduction undivided into lessons, as different teachers may prefer to impart the alphabet, etc., to their scholars at different rates of speed. Some of the exercises for translation may be found rather too long to be completed in one lesson. In such cases it will probably be better, after requiring the translation of only so many sentences as the pupil may reasonably be expected to master in the preparation of one day's lesson, to proceed directly to the next lesson in the following hour, leaving the untranslated sentences for a review.

The vocabularies prefixed to each exercise are not exhaustive, since words which have been treated of immediately before are sometimes omitted from them. The glossaries at the end of the book will, it is hoped, be found complete for the exercises; but the meaning of compound words must in most cases be learned from their elements; and proper names have often been omitted, their Sanskrit forms being discernible from the transliteration.

The table of contents in systematic grammatical arrangement is designed to facilitate the finding of any desired article; it may also be found useful as an outline for a rapid grammatical review.

Arrangement of Vocabularies. The vocabularies are arranged

in strict alphabetic order (see below). All nouns, whether substantives or adjectives, are given in the stem-form. All verb-forms are placed under the root; prepositional compounds of verbs likewise, and not in the alphabetic place of the preposition. Of verbal adjectives and nouns, some important ones have been given in their alphabetic places, but the meaning of most of them must be learned from their respective roots. Pronouns are given generally in the form of the nominative.

Alphabetic Order. The alphabetic order is that given in § 1, but the following points are to be noticed here:

The visarga stands next after the vowels; but a visarga regarded as equivalent to a sibilant and exchangeable with it has the alphabetic place of that sibilant.

The sign \dot{n} , representing "the anusvāra of more independent origin", has its place before all the mutes etc.; thus danç and danstrā stand before daksa.

The sign \dot{m} , representing an assimilated m, is placed according to its phonetic value. 1. If \dot{m} , resulting from the assimilation of m to a semivowel, sibilant, or h, represent a nasal semivowel or amusvāra, then its place is like that of \dot{n} . Thus pums comes before punya and samçaya before sakrt. 2. But if \dot{m} be the product of m assimilated to a mute, representing \bar{n} , \tilde{n} , n, n, or m, then its place is that of the nasal so represented.

Introduction.

Alphabet.

1. Sanskrit is commonly written in what is called the Devanāgarī alphabet. The characters of this, and the European characters which will be used in transliterating them, are as follows:

Vowels.

		short	long
		™ a	ऋा ā
	palatal	₹ i	ŧ,
s imple	labial	ਰ ਪ	জ a
	lingual	₹8 ?	₹.7
	dental	च ≀	
diphthongs			एंट एँ तां ची० ची वध
	labial		चो ० ची वय

Visarga: h.

Anusvāra - n or m.

Consonants.

		surd	surd asp.	sonant	sonant asp.	nasal
	[guttural	en k	ख kh	ग g	च gh	ভ <i>ñ</i> •
	guttural palatal lingual	चc	क् ch	ৰ $m{j}$	퓢 jh	ञ्रñ
Mutes	lingual	2 !	ਰ th	₹ ¢	€ dh	U ņ
	dental	त t	थ th	इ d	ਬ dh	न n
	dental labial	q p	फ ph	ਕ <i>b</i>	₽ bh	स क

Perry, Sanskrit Primer.

Semivowels $\left\{ egin{array}{ll} \mbox{palatal } \mbox{\bf q} \mbox{\it y} & \mbox{lingual } \mbox{\bf \cap r} \mbox{\it dental } \mbox{\bf q} \mbox{\it l} \end{array} \right.$ labial $\mbox{\bf q} \mbox{\it v}.$

Sibilants: palatal $y \in \mathcal{G}$; lingual $y \in \mathcal{G}$, dental $y \in \mathcal{G}$.

- 2. The above order is that in which the sounds are catalogued by native grammarians; and European scholars have adopted it as the alphabetic order, for dictionaries, etc. The writing runs from left to right.
- 3. The theory of the devanāgarī mode of writing is syllabic and consonantal. That is, it regards as the written unit, not the simple sound, but the syllable; and further, it regards as the substantial part of the syllable the consonant (or the consonants) preceding the vowel this latter being merely implied, as is the case with short $\mathbf{T}a$, except when initial, or, if written, being written by a subordinate sign attached to the consonant.
 - 4. Hence follow these two principles:
- A. The forms of the vowel-characters given above are used only when the vowel forms a syllable by itself, or is not combined with a preceding consonant: that is, when it is initial, or preceded by another vowel. In combination with a consonant, other modes of representation are used.
- B. If more than one consonant precede a vowel, forming with it a single syllable, their characters must be combined into a single character.
- 5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or visarga, or anusvāra, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word, so that a syllable ends in a consonant only at the end of the sentence.

Thus the sentence kṣetreṣu siktābhir meghānām adbhir dhānyam prarūdham— 'by the water which drops from the clouds upon the fields the grain grows tall'— would be considered as consisting of the syllables kṣe tre ṣu si ktā bhi rme ghā nā ma dbhi rdhā nyam pra rū dham. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the syllables are always written independently, with more or less closeness of approach; either like this:

ने ने षु सि त्ता भि में घा ना मि द्धि धी न्यं प्र रू ढ म् — or thus: नेनेषु-सिक्ताभिर्मेघानामद्भिधीन्यंप्ररूढम्.

- 6. In Sanskrit works printed in Europe, the common practice is to separate the words so far as this can be done without any alteration of the written form. Thus, द्वाय नमः indrāya namah; but तत्सचितुर्वरिखम् tat savitur varenyam, because the final त् t and र r are not written with their full forms. But some few works have been printed, in which, by a free use of a sign called virāma (see below, § 8), the individual words are separated. In transliterated texts there is no good reason for printing otherwise than with all the words separated.
- 7. Under A. Vowels combined with preceding consonants are written as follows:
 - a: Short a has no written sign at all; the consonant-sign itself implies a following a, unless some other vowel-sign is attached to it (or else the virāma see below, § 3). Thus the consonant-signs given above are really the signs for ka, kha, ca, cha, etc. (as far as § ha).
 - 2. ā: का kā. चा cā. धा dhā etc.
 - 3. i and ī: कि ki. पि pi. धि dhi. की kī. पी pī. धी dhī.

 The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally

the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the *i*-hooks and the *u*-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.

- 4. u and \bar{u} : 南 ku. 司 cu. 司 bu. 一司 $k\bar{u}$. 및 $c\bar{u}$. 刊 $bh\bar{u}$. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, 灵 du, 灵 $d\bar{u}$; 飞 ru, \bar{v} $r\bar{u}$; \bar{v} or \bar{v} $\bar{v$
- 5. r and \bar{r} : \bar{q}_{kr} . \bar{q}_{pr} . $\bar{q}_{k\bar{r}}$. $\bar{q}_{t\bar{r}}$. With the h-sign, the vowel-hook is usually attached to the middle; thus, \bar{q}_{kr} .
- 7. Diphthongs. e: की ke. पे pe. चे ye. āi: की kāi. घी dhāi. o: को ko. भो bho. āu: की kāu. री rāu.

In some printed texts the signs for o and $\bar{a}u$ are separated, the \sim or \sim being placed over the consonant-sign, and not over the perpendicular stroke; thus, \overline{a} \overline{a} \overline{b} \overline{a} \overline{b} \overline{a} \overline{u} .

- 8. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the virāma ('rest', 'stop'); thus, क् k, ह h, द d. Strictly, the virāma should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, जिट्स light, जिट्स light.
- 9. Under B. The combinations of consonants are in general not difficult. The perpendicular and horizontal lines are common to almost all; and if two or more are to be combined, the following method is pursued. The characteristic part of a consonant-sign that is to be added to another is taken (to the exclusion of the perpendicular or of the horizontal framing-line, or of both), and they are put together according to convenience, either side by side,

or one above the other: in some combinations either arrangement is allowed. The consonant to be pronounced first is set first in the one arrangement, and above in the other arrangement. Only the consonant at the right of a horizontal group, and that at the top of a perpendicular group, are written in full.

Examples of the horizontal arrangement are:

ा gga, ज्ज jja, प्य pya, ना nma, त्य ttha, भा bhya, स्क ska,

Examples of the perpendicular arrangement are: \mathbf{x} kka, \mathbf{z} eca, \mathbf{x} kva, \mathbf{x} $\mathbf{\tilde{n}}$ $\mathbf{\tilde{n$

10. In some combinations there is more or less abbreviation or disguise of the independent form of a consonant-sign.

Thus, of a k in a kta; and in au kna, a kya etc.;

- of a t in a tta;
- of द d in इ dga, इ dda, इ ddha, इ dbha etc.;
- of म m and स् y, when following other consonants thus, का kya, का kma, ड्रा ñma, दा dma, दा dya, ह्य hma, ह्य hya, टा thya, टा thya, टा thya,
- of মৃ ç, which generally becomes স্ when followed by a consonant; thus, স্ব çca, মু çna, স্থ çla, মহা çya.

 The same change is usual when a vowel-sign is added below; thus, সৃ çu, সৃ çr.
- II. Other combinations, of not quite obvious value, are 頓 ṇṇa, 更 ṣṭa, 罗 ṣṭha; and the compounds of 豪 h, as 豪 hṇa, 豪 hna.
- 12. In a case or two, no trace of the constituent letters is recognizable; thus, \mathbf{a} $k_{\mathbf{i}}a$, \mathbf{n} $j\tilde{n}a$.
- 13. The semivowel τ , in making combinations with other \cdot . consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of r); thus, $\sqrt{2} rka$, $\sqrt{2} rpta$. When a compound consonant

thus containing r as its first member is followed by one of the vowels i, ī, e, o, āi, āu, with or without a nasal symbol, the r-sign must stand at the extreme right; thus. 南 rke, 南 rko, 南 rkāu, 南 rki, 南 rkī, 南 rkām, 南 民 rkānsi, 利 rbhīm.

- 2. If pronounced after another consonant or consonants, r is indicated by a slanting stroke below, to the left; thus, πgra , πpra , πsra , gra. And, with modifications of the preceding consonant-sign like those noted above, πtra , πgra . In the middle of a group, r has the same sign as at the end; thus, $\pi \pi gra$, πgra .
- 3. When τ is to be combined with a following τ , it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, τ if τ for τ in τ .
- 14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, ল ttva, ভা ddhya, ভা dvya, ভা drya, ভা psva, ভা tsya, ভা çcya, ভা sthya; ভ্ৰ নিংক্তa, ভা strya, ক্লো tsmya; ক্লো rtsmya.
- 15. Both MSS, and type-fonts differ considerably in their management of consonant-combinations, but a little practice will enable one who is thoroughly familiar with the simple signs and with the principles of combination to decipher, as well as to make for himself, all such groups.
- 16. A sign (\$) called the avagraha, or 'separator', is used in printed texts to mark the elision of initial a after final e or o (see below, § 119, 158): thus ন ব্যুবৰ te 'bruvan. But some texts, especially those printed in India, dispense with this sign.
- . In our transliteration this sign will be represented by the inverted comma, as in the example just given. In the MSS, the s is also used as a hyphen, and sometimes as a mark of hiatus.
 - 17. The sign is used to mark an omission of something easily understood (whether from the context, or from previous knowledge),

and thus becomes a mark of abbreviation; thus, गतस् वन वन gatas -tam -tena, i. e. gatam gatena etc.

- 18. The only signs of punctuation are 1 and 11.
- 19. The numeral figures are

91, 22, 33, 84, 45, \$6, 57, 58, 69,00.

In combination, to express larger numbers, they are used precisely as are European digits; thus, 824, 854, 856, 856, 7629. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sauskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, र, ब, ब; ३, श, श; ।, ज, ज. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, र, ज; र, ज.

System of Sounds: Pronunciation.

21. The Sanskrit is used in India to this day very much as Latin was used in Europe in the previous century: it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever. Hence it is not strange that the pronunciation of Sanskrit words varies greatly among scholars from different parts of India; and probably no one system represents the true ancient mode of utterance with much exactness.

I. Vowels.

22. A. The a, i, and u-vowels. These three occur both short and long, and are to be pronounced in the 'Italian' manner — as in (or-)gan and father, pin and pique, pull and rule, respectively. The

a-vowel stands in no relation of kindred with any of the classes of consonantal sounds. But the i-vowel is distinctly palatal, and the u-vowel as distinctly labial.

- 23. B. The r and l-vowels. Both of these are plainly the result of abbreviating syllables containing a r or l along with another vowel: r is to be sounded like the re in the English fibre, l like le in able.
- 24. C. The diphthongs. 1. The e and o, which are always long, should receive the long e and o-sounds of the English they and bone, without true diphthongal character. In their origin, both were doubtless in the main pure diphthongs (e = a + i, o = a + u); but they lost this character at a very early period.
- 2. The āi and āu are spoken like the ai in English aisle and au in German Baum (ou in English house); that is, as pure diphthongs with long prior element. They were originally, doubtless, distinguished from e and o only by the length of the first element.

II. Consonants.

- 25. A. Mutes. In each series of mutes there are two surd members, two sonants, and one nasal (also sonant); e.g., in the labial series, the surds p and ph, the sonants b and bh, and the sonant m.
- 26. The first and third members of each series are the ordinary corresponding surd and sonant mutes of European languages; thus, k and g, t and d, p and b.
- 27. Nor is the character of the nasal any more doubtful. What m is to p and b, or n is to t and d, that is also each other nasal to its own series of mutes: a sonant expulsion of breath into and through the nose, while the mouth-organs are in the mutecontact.
 - 28. The second and fourth of each series are aspirates; thus,

beside the surd mute k we have the corresponding surd aspirate kh, and beside the sonant g, the corresponding aspirate gh. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following h; e. g., th nearly as in boathouse, ph as in haphazard, dh as in madhouse. This is inaccurate; but the question of the original pronunciation of this entire group of sounds is one of great difficulty, and still unsettled.

29. The aspirates are not double letters.

The several mute-series will now be taken up in detail.

- 30. 1. Gutturals: k, kh, g, gh, \bar{n} . These are the ordinary English k and g ("hard")-sounds, with their corresponding aspirates and nasal; the last, like ng in singing.
- 31. 2. Palatals: c, ch, j, jh, \tilde{n} . This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute c and the sibilant c often represent two successive stages of corruption of k; the corresponding degrees of corruption of g are both represented by j.) For this reason the euphonic treatment of the palatals is in many respects peculiar. The palatal mutes c and j are pronounced with the compound sounds of English ch and j, as in church and judge. See also § 28.
- 32 3. Linguals: t, th, d, dh, n. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth r, e. g. in very is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: t is pronounced like t, d like d, and so on.
- 33. 4. Dentals: t, th, d, dh, n. These are practically the equivalents of our so-called dentals t, d, n.*

^{*} But the Hindus generally use linguals to represent the English dentals; thus, english dentals;

- 34. 5. Labials: p, ph, b, bh, m. These are exactly the equivalents of the English p, b, m.
- 35. B. Semivowels: y, r, l, v. 1. The palatal semivowel y stands in the closest relationship with the vowel i (short or long): the two exchange with one another in cases innumerable. Very probably the Sanskrit y had everywhere more of an i-character than our y.
- 36. 2. The r is clearly a lingual sound. It thus resembles the English smooth r, and like this seems to have been untrilled.
 - 37. 3. The l is a sound of dental position, quite as in English.
- 38. 4. The labial v is pronounced as English or French v by the modern Hindus except when preceded by a consonant (except r) in the same syllable, when it sounds like English w; and European scholars follow the same practice (with or without the same exception). But strictly the v stands related to an u-vowel precisely as v to an v-vowel: that is, it is a v-sound in the English sense, or perhaps more like the v in French v in The rules of Sanskrit euphony affecting this sound, and the name "semi-vowel", have no application except to such a v-sound: a v-sound (German v) is no semivowel, but a spirant, like the English v-sounds and v-sounds
- 39. C. Sibilants: g, s, s. 1. The s is of plain character: a dental, and exactly like the English s (as in lesson never as in ease).
- 40. 2. The s is the sibilant pronounced in the lingual position. It's, therefore, a kind of sh-sound, and by Europeans is pronounced as ordinary English sh, no attempt being made to give it its proper lingual quality.
- 41. 3. The c is by all native authorities described as palatal. It is the usual sh-sound of English, though the Hindus are said

to speak it somewhat differently nowadays. By Europeans it is variously pronounced — perhaps oftener as s than as sh.

- 42. All three sibilants are always surd.
- 43. D. Aspiration: h. This is usually pronounced like the ordinary European surd aspiration h. But its true value in the euphony of the language is that of a sonant. It is not an original sound of the language, but comes in most cases from an older gh, in some few cases from dh or bh. It appears to include in itself two stages of corruption of gh: one corresponding with that of k to c, the other with that of k to c.
- 44. E. Visarga: h. The h appears to be merely a surd breathing, a final h-sound (in the European sense of h), uttered in the articulating position of the preceding vowel. The visarga is not original, but always a mere substitute for final s or r.
- 45. F. Anusvāra. The anusvāra, \dot{n} or \dot{m} , is a nasal sound lacking that closure of the organs which is required to make a nasal mute; in its utterance there is nasal resonance along with some degree of openness of the mouth. European scholars give the anusvāra the value of the nasal in the French -an, -on, -en, -in, etc., which is a mere nasal coloring of the preceding vowel.
- 46. Two different signs, <u>·</u> and <u>u</u>, are used in the MSS. to indicate the anusvāra. Most commonly <u>·</u> is employed; <u>u</u> will not often be met with in printed texts, except to mark the change of a nasal mute to anusvāra before a following semivowel, particularly l; thus, নাৰ অন্ধাৰ tānl labdhān. Cf. § 139.
- 47. It is convenient in transliteration to distinguish the assimilated m (in all cases) by a special sign \dot{m} , from the anusvāra of more independent origin, represented by \dot{n} .

Light and Heavy Syllables.

48. For metrical purposes syllables (not vowels) are distinguished as 'heavy' and 'light'. A syllable is heavy if its vowel is long, or short and followed by more than one consonant ("long by position"). Visarga and anusvāra are here counted as full consonants. The aspirated mutes, of course, do not count as double letters.

Changes of Sounds. Guna and Vrddhi.

49. The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous. Among the vowel-changes, the most regular and frequent are the so-called guna and vrddhi, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

Simple vowels	म्म a	भाव	₹ i t	रा उ॥	क व	₹/
Guṇa		म्म a	Ųć		o fi	चार् ar
Vrddhi	٦	9T â	t ā		au	आय् ār

51. Theoretically the changes of \bar{r} would coincide with those of r, and the vrddhi of l would be $\bar{a}l$; but actual cases of these are quite unknown. The guna of l is al (just as that of r is ar), but it occurs only in one root, klp. As will be seen in the sequel, the guna-sound coincides with the result of the combination of an a with the simple vowel corresponding to that guna; thus, a combines with a following a or a into a which is also the guna of a and a i. The a in the a with the result of combining an a with the corresponding a with the result of combining an a with the corresponding a with the a combines with a following a with the a corresponding a with a combines with a following a into a into a in a in a in a into a in a in a into a in a

52. In all gunating processes was remains unchanged — or,

as it is sometimes expressed, \mathbf{a} a is its own guna; \mathbf{a} a remains unchanged for both guna and vrddhi.

- 53. The guṇa-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् cit may become चेत् cet, and नी nī may become ने ne; but चिन्त cint or निन्द nind or जीव jīv may not become चेन्त cent or निन्द nend or जीव jēv.
- 54. Other changes of vowels and consonants occur very frequently, in the making-up of single words from roots, by means of suffixes and endings, and in the formation of compound words by the union of two or more stems a process of the very greatest frequency in Sanskrit. Furthermore, in the form in which the language is handed down to us by the literature, the words composing a sentence or paragraph are adapted to and combined with each other by nearly the same rules as those which govern the making of compounds, so that it is impossible to take apart and understand the simplest sentence in Sanskrit without understanding those rules. The most important of the rules for such combination will be given piecemeal in the lessons.

Roots and Stems.

55. A knowledge on the student's part of the meaning and application of the terms root, stem, personal ending, etc., is presupposed. The formative processes by which both inflectional forms and derivative stems are made, by the addition of endings to bases and roots, are more regular and transparent in Sanskrit than in any other Indo-European language.*

In the present work, which aims preeminently to give the student considerable practical acquaintance with the language within a brief compass of lessons, not every given form will be explained by analysis. But wherever any explanation of forms is given, it will of course be according to this method.

Accent.

56. The phenomena of accent are, by the Hindu grammarians of all ages alike, described and treated as depending on a variation of tone or pitch; of any difference of stress involved, they make no account. These accents are marked only in certain Vedic texts, and employed only in their recitation, whereas the accents used nowadays by Hindus in the pronunciation of Sanskrit (and left undenoted in writing) are mainly ictus-accents, i. e. variations of stress. The principles of the latter system will be given in an appendix. The older system of accents has great etymological importance; the latter none whatever; and only the older system will be referred to in the following. Here it will be enough to state that the primary tones or accent-pitches of the older system are two: a higher, or acute; and a lower, or grave. A third, called svarita, is always of secondary origin, being ordinarily the result of actual combination of an acute vowel and a grave vowel into one syllable. It is uniformly defined as compound in pitch, a union of higher and lower tone within the limits of a single syllable. It is thus identical in physical character with the Greek and Latin circumflex, and fully entitled to be called by the same name. Whenever, in the sequel, accent is mentioned, without further definition, the acute accent is to be understood; and it will be designated by the ordinary acute sign.

Conjugation of Verbs.

57. The Sanskrit verb exhibits the closest analogy with that of Greek, being developed in tense-systems, as outgrowths of certain tense-stems. In the older stage of the language, i. e. in the so-called Vedic period, the modal ramifications of each tense-stem are as numerous as in Greek; but in the later stage, the Sanskrit proper (also called the classical language), these outgrowths have

been lopped off to so very great an extent, that with one insignificant exception, the precative or acrist optative, only the present-system still retains any modal variety whatever.

- 58. There is a simple or ordinary conjugation of verbal roots, which we call primary; and there are certain more or less fully developed secondary or derivative conjugations (§ 69).
- 59. Voices. There are two voices, active and middle, which extend throughout the whole system of conjugation. For the present-system alone there is a special passive inflection; the middle forms outside that system, and sometimes even within it, are liable to be used likewise in a passive sense. An active form is called by the Hindu grammarians parasmāi padam 'word for another'; a middle form, ātmane padam 'word for one's self.' Some verbs are conjugated in both voices, others in one only; sometimes some of the tenses are inflected only in one voice, others only in the other voice, or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs as the verb is compounded with certain prepositions.
- 60. Persons and Numbers. There are three persons: first, second, and third; and, as with substantives, adjectives, and pronouns, three numbers: singular, dual, and plural. All these persons and numbers are made from every tense and mode—except that the first persons of the imperative are really subjunctive forms.
- 61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἔρχομαι, the verb απο, etc., so the Hindus use for instance wath bhάνατί (3rd sing. pres. indic. of γ bhū) to signify the whole system of verbal forms from that root, since wath heads the list of forms in the native grammar, as λέγω, or ἔρχομαι, or amo, does in Greek or Latin. The Hindus even make substantives out of

such catchword forms, and inflect them according to the needs of expression.

- 62. In the following, the conjugation-class of verbs will be indicated by the 3rd sing. pres. ind., placed in parenthesis after the root; thus, ম bhū (মব্বি bhávatí).
- 63. Tenses and modes. The scheme of tenses and modes put forth' by the Hindus holds good only for the later language, and even there utterly confounds the ideas of mode and tense.
- 64. The only logical arrangement of the modes and tenses in Sanskrit is shown in the following table (which includes only the classical speech):
 - I. Present-System: a. Indicative. b. Imperfect. c. Imperative.
 d. Optative. e. Participle.
 - II. Perfect-System. a. Indicative. b. Participle.
 - III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes = "Precative").
 - IV. Future Systems.
 - A. Sibilant Future. a. Indicative. b. Preterit (= "Conditional").
 c. Participle.
 - B. Periphrastic Future. a. Indicative.
- 65. The tenses here distinguished as imperfect, perfect, and acrist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from any differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time nor of perfect time, except in the older language, where the "acrist" has this value; in the later speech, imperfect, perfect, and acrist (of

rare use) are so many undiscriminated past tenses or preterits.

Verbal Adjectives and Substantives.

- 66. Participles. The participles belonging to the tense-systems have been already indicated in the table at §64. There is, besides, a participle formed directly from the root of the verb, which is prevailingly of past and passive (sometimes neuter) meaning. Moreover, future passive participles, or gerundives, of several different formations, are made, but without connection with the future-stems.
- 67. Infinitive. The classical Sanskrit has a single infinitive. It is really an accusative case of a verbal noun, having nothing whatever to do with the tense-systems.
- 68. Gerund. A so-called gerund, or absolutive, is especially frequent, and is, like the infinitive, a stereotyped case-form (instrumental) of a derivative verbal noun. Its value is that of an indeclinable active participle, with indeterminate, but oftenest past, temporal force.

Secondary Conjugations.

- 69. The secondary conjugations are as follows: 1. Passive; 2. Intensive; 3. Desiderative; 4. Causative. In these, not the simple root, but a conjugation-stem, underlies the whole system of inflections. Yet in them all is plainly visible the character of a present-system, expanded into a more or less complete conjugation; the passive is palpably a present-system. Compare § 58—59.
- 70. Under the same general head belong: 5. Denominative conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 6. Compound conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 7. Periphrastic conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.

71. The characteristic of a proper (i. e. finite or personal) verb-form is its personal ending. By this alone is determined its character as regards person and number, and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of mode and tense-stems, to which, instead of to the bare root, the personal endings are appended.

Conjugation - Classes.

- 72. Of the whole conjugation, the present-system is the important and prominent part. Its forms are very much more frequent than those of all the other systems together. As there is also great variety in the manner in which different roots form their present-stems, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or that conjugation, or class, according to the way in which its present-stem is made.
- 73. Of these conjugation-classes there are nine, including the passive, which is really a present-system only. The first five exhibit coincidences enough to justify their inclusion into one conjugation, and the remaining four will compose likewise a second conjugation. The chief distinctions between the two groups are as follows:
- 74. In the first, the classes have in common, as their fundamental characteristic, a shift of accent: the tone is now upon the personal ending, now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger, or fuller, form when the accent rests upon it, and a weaker, or briefer, form when the accent is on the ending. We distinguish these forms as the strong and the weak stem-forms respectively.
 - 75. In the second conjugation, on the contrary, the accent has a fixed place, remaining always upon the same syllable of the

stem, and never being shifted to the endings; and the distinction of strong and weak forms is unknown. Moreover, the present-stem of every verb in the four classes of this conjugation ends in $\Im a$. There are also other points of difference.

76. The classification current among the Hindu, and hitherto among the European, grammarians comprises ten conjugation-classes, arranged according to no intelligible principle whatever. The native "tenth class" is really no present-class at all, but a causative, i. e. a derivative conjugation, which extends beyond the limits of the present-system. Probably the fact that by no means all conjugation-stems formed by the causative sign had really a causative value induced the natives to adopt such a present-class. The Hindu scheme also quite omits the passive.

77. The Hindu first, sixth, fourth, and tenth classes form the socalled first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjugation. The remainder of the classes form the natives' second conjugation, which agrees in the main with our first.

78. The classes are then as follows:

First Conjugation.

I. The root-class (second or ad-class, of the Hindus); its present-stem is coincident with the root itself; thus, সূত্ad, 'eat'; হ i, 'go'; হিছ dvis, 'hate'.

II. The reduplicating class (third or hu-class); the root is reduplicated to form the present-stem; thus, जुहु juhu from \sqrt{g} hu, 'sacrifice'; ददा dadā from \sqrt{d} ā, 'give'.

III. The nasal class (seventh or rudh-class); a nasal, extended to the syllable na [na] in strong forms, is inserted before the final consonant of the root; thus, the rundh (or the runadh) from rudh, 'hinder'.

IV. a. The nu-class (fifth or su-class); the syllable न nu is added to the root; thus, सुन sunu from 1/सु su, 'press.'

b. A very small number of roots (only half-a-dozen) ending already in न् n, and also one very common and irregularly inflected root not so ending (कृ kr, 'make'), add उ u alone to form the present-stem. This is the eighth or tan-class of the Hindu grammarians; it is best ranked as a sub-class, the u-class; thus, तन् tanu from 1/ तन् tan, 'stretch.'

V. The nā-class (ninth or krī-class); the syllable ना nā (or, in weak forms, नी nī) is added to the root; thus, की आ krīṇā (or की शी krīṇā) from । की krī, 'buy'. See note**, p. 32.

Second Conjugation.

VI. The a-class, or unaccented a-class (first or $bh\bar{u}$ -class); the added class-sign is a simply; and the root, which bears the accent, is strengthened by guna throughout, if it be capable of taking guna (see §§ 52—53); thus, we bháva (through the intermediate stage bhd-a) from 1 w $bh\bar{u}$, 'be.'

VII. The á-class, or accented a-class (sixth or tud-class); the added class-sign is a, as in the preceding class; but it has the accent, and the unaccented root is not strengthened by guna; thus, $\pi \in tuda$ from V $\pi \in tud$, 'thrust.'

VIII. The ya-class (fourth or div-class); ya is added to the root, which has the accent; thus, दीच divya from v दीव div (by the Hindus given as दिव div), 'play.'

IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms

its stem by adding an accented yá to the root; thus, from $\sqrt{3}$ ad, $\sqrt{3}$ ad $\sqrt{3}$ from $\sqrt{3}$ rudh, $\sqrt{3}$ rudhyá.

- 79. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes.
- 80. The verbs of our second conjugation show much greater simplicity of formation and inflection and are far more frequent and numerous than those of our first; their paradigms will therefore be given before those of our first.

Prepositions and Prepositional Prefixes.

- 81. Prepositions, or, more strictly speaking, adverbial prefixes, are used with verbs quite as frequently in Sanskrit as in Greek; and more than one may be prefixed. Thus when i'बुध budh+अनु anu is given in the vocabulary, this signifies that the preposition अनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be अनुवोधति anubodhati; so dhā + सम्-आ (or समा) sam-ā, 3rd sing. समादधाति samādadhāti. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.
- 82. There is in Sauskrit no proper class of prepositions (in the modern sense of the term); no body of words having as their exclusive office the "government" of nouns. But many adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages. Words are used prepositionally along with all the noun-cases, except the dative (and of course the nominative and vocative). But in general their office is directive only, determining more definitely, or strengthening, the proper case-use of the noun.

Declension.

- 83. The declension of substantives and that of adjectives correspond so closely that the two classes of words must be treated together. The pronouns and numerals, on the other hand, exhibit here as in the kindred languages many striking peculiarities.
- 84. Numbers and Genders. There are three numbers, singular, dual, and plural; and the usual three genders, masculine, feminine, and neuter. The dual is used much more extensively than in Greek, where it appears in a moribund state.
- 85. Cases. The cases are eight in number, given generally in the following order: nominative, accusative, instrumental dative, ablative, genitive, locative, and vocative. The object sought in the arrangement is simply to set next to one another those cases which are to a greater or less extent, in one number or another, identical in form; and, putting the nominative first, as leading case, there is no other order by which that object could be attained.

For the uses of the cases in detail see Wh. §§ 267-305.

- 86. The stems of substantives and adjectives may for convenience be classified as follows: I. Stems in আ a. II. Stems in আ i and আ u. III. Stems in আ ā, ই i, and জ ū: namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in w r (or আছু ar). V. Stems in consonants.
- and those in $\exists x \ r$ (or $\exists x \ r$ ar), there is seen a distinction of stemform in different cases. Sometimes the stem-forms are two, when they are called strong and weak respectively; sometimes three: strong, middle, and weakest. As is the case with verbs, this variation of stem-form often goes hand-in-hand with a shift of accent.
 - 88. In the masculine and feminine, the strong cases are the nom. and acc., both sing, and dual, and the nom. pl. The rest

are weak; or, if there be the distinction of three stem-forms, then the instr., dat., abl., gen., and loc. sing., the gen. and loc. du., and the gen. pl. (all of which take endings beginning with a vowel), are weakest; and the instr., dat., and abl. du., the instr., dat., abl., and loc. pl. (whose endings begin with consonants), are middle.

- 89. In the neuter, the only strong cases are the nom. and acc. pl.; if there be the triple distinction, then the nom. and acc. sing. are middle, and the same cases in the dual are weakest. Otherwise the cases are classified as in the masculine.
- 90. Case-endings. The normal scheme of case-endings, as recognized by the native grammarians (and conveniently to be assumed as the basis of special descriptions), is this:

	Singular	Dual	Plural	
	m.f. n.	m.f. n.	m. f. n	
N.	s m	āu ī	as	
Α.	am	āu ī	as	
1.	ā	bhyām	bhis	
D.	e	bhyām	b hyas	
Ab.	as	bhyām	bhyas	
G.	as	os	ām	
L.	<i>i</i>	08	su	

It applies entire to consonant-stems, and to the radical division of $\bar{\imath}$ and \bar{u} -stems; and to other vowel-stems, with considerable variations and modifications. The endings which have almost or quite unbroken range, through stems of all classes, are $bhy\bar{a}m$ and os of the dual, and bhis, bhyas, $\bar{a}m$, and su of the plural.

91. Pada-endings. The case-endings bhyām, bhis, bhyas, and su—i. e. those of the middle cases— are called pada ("word")-endings. The treatment of stem-finals before them is generally the same as in the combinations of words with one another.

Lesson I.

92. Verbs. Present Indicative active. Unaccented a-class. A number of roots conjugated in this class have medial short च a. Inasmuch as "च a is its own guna", these roots merely add an च a to form the present-stem; e. g., वह vad, present-stem वह vada. The final च a of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि vádāmi	वदावस् vádāvas	वदामस् vádāmas
2. वद्सि vádasi	वद्यम् vádathas	वद्ध vádatha
3. वदति vádati	वदतस् vådatas	वद्ना vádanti

- 93. The ending of the 3rd plur, is properly আলি anti; it suffers abbreviation, however, by the loss of its আ a, in verbs whose stem ends in আ a.
- 94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव jiv makes its 3rd sing. जीवति jivati; निन्दू nind makes निन्दित nindati, etc. See § 53.
- 95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स s and र r always become visarga: h; and generally also before क k, ख kh, प p, फ ph, and before sibilants [श ç, ष इ. स s], whether these stand in the same word, or as initial in the following word; e. g. वदतस पुनर् vadatas punar becomes always वदत: पुन: vadatah punah.
 - 96. Force of the present. The present indicative signifies 1. Present time. 2. Immediate futurity. 3. Past time, in lively narration ("historical present").

Vocabulary I.

Verbs to be conjugated like वृद्ध vad:

चर car (intr.) go, wander, graze पत pat fall; fly. (of cattle);(tr.) perform, commit. যৱ yaj sacrifice (c. acc. pers. et जीव jīv live. खब् tyaj leave, abandon. दह dah burn. धाव dhāv run. जम nam (intr.) bow, bend one's वह vah (tr.) carry, bear; (intr.) self; (tr.) honor, reverence. पच् pac cook.

instr. rei). रच raks protect. वह vad speak, say. वस vas dwell. flow, blow, proceed.

शांस çans praise.

Adverbs and Conjunctions.

चतस् atas इतस् itas	hence	ततस् tatas र	thence therefore thereupon	यतस् yatas	whence wherefore
श्रद atra इह iha	here hither	तच tatra	there thither	यत्र yatra	where whither
द् त्यम् ittham	in this way	तथा tathā	in that way so	यथा yathā .	(in whic h way (as
नुतस् kutas	whence?	कुच kutra क्रा kva	where? whither?	कथम् katha कहा kadā v	m how?
प्रधुना adhur		तदा tadā tl सर्वच sarva		यदा yadā v सदा sadā a	vhen, if
एवस evam s एव eva just,	so, thus	र्ति iti so, च ca (postp	thus	तु tu but, be पुनर् punar	

Exercise I.

श्रव जीवामः । १। सदा पचयः । २। श्रव रचित । ३। श्रधुना रचामि । ४। यदा धावथ तदा पतथ । ४। क्र यजिन । ६। तव चर्थः । ७। कृतः श्रंससि । ८। त्वजामि कथम् । ९। पुनः पतावः । १०। दहसि । १२। पुनर्वदन्ति । १२। तव वसावः । १३। सर्वव जीवन्ति ॥ १४॥

15. *Today¹ they abandon². 16. Now¹ ye go². 17. Always¹ I protect². 18. We two bow¹ again². 19. Whither¹ runnest² thou? 20. We sacrifice. 21. They two cook. 22. Ye abandon. 23. He burns. 24. Now¹ we live². 25. Ye two praise. 26. Why² do ye bend¹? 27. There¹ they fly². 28. Where¹ do ye dwell²?

Lesson II.

97. Verbs. Unaccented a-class, cont'd. Roots of this class which end in a vowel, and consonant-roots not forming heavy syllables (§ 53), gunate their vowels in forming their present-stems; e.g., जि ji and नी ni form जे je and ने ne; द्व dru and भू bhū form द्वी dro and भो bho; स्कृ smr forms सार् smar; चित् cit and नुध् budh form चित् cet and नोध bodh; वृष् vrs forms वर्ष vars.

98. With the class-sign ऋ a, a final ए e of the gunated root unites to form ऋष aya — see § 159; so ऋो o with ऋ a becomes ऋष ava; ऋर् ar with ऋ a yields ऋर् ara. Thus, जि ji, 3rd sing. जयित jáya-ti; भ bhū भवित bhávati; स्त smr स्वर्ति smárati.

99. Roots in consonants: बुध् budh, 3rd sing. बोधित bödhati; चित् cit, चेतित cétati; वृष् ers. वर्षति vársati.

^{*} The superior figures indicate the position in the Sanskrit sentence of equivalents for the words so designated. By this indication is avoided the necessity of applying euphonic rules which have not yet been stated. The order of words in Sanskrit is very free, and rarely influences the meaning of the sentence. From the figures the number of words required in the Sanskrit sentence will readily be seen. Words in Italics are not to be translated.

- 100. The roots गम् gam and यस yam make the present-stems गच्छ gáccha and यन्त्र yáccha*.
- 101. The root सद् sad, 'sit', makes the present-stem सोद sida. The root गृह guh, 'hide', makes गृहति gühati.
- 102. Several roots in final আ ā form their present-stem by a peculiar process of reduplication; thus, আ sthā, 3rd sing. নিম্বনি tiṣṭhati**; বা pā বিৰুদ্ধি pibati; বা ghrā বিম্নান jighrati.
 - 103. Masculines and Neuters in 3 a.

a. Masculines: हैव deva, 'god'.

	Singular.	Dual.	Plural.
N.	देवस् devas	देवी devāu	देवास devās
Acc.	देवम् devam		देवान devān
Voc.	देव deva		네 마마하다 동생하다 다. 1985년 대로 등 등 1982년
	b. Neuters: प	ल phala, 'fruit'.	

N. under phalam

फले phale (a+ī) फलानि phalāni

Acc.

Voc. पाल phala

* As a rule, the grammarians do not allow as ch to stand in that form after a vowel, but require it to be doubled, becoming cch. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. §165.

** The dental sibilant स् s is changed to the lingual इ s, if immediately preceded by any vowel save आ a and आ ā, or by क् k or र r — unless the स s be final, or followed by र r. Thus, तिस्थात ti-stha-ti becomes तिष्ठति tisthati (the change of स th to द th — a process of assimilation — will be explained below). So अपिस agni-su becomes अपिषु agnisu; and अनुसा dhanus-ā becomes अपिषु adnisā.

The nasalization of the alterant vowel, or in other words, its being followed by anusvāra, does not prevent its altering effect upon the sibilant; thus, ह्वींषि havīṇṣi. And the alteration takes place in the initial of an ending after the final स s of a stem, whether the latter be regarded as also changed to ष s or as converted into visarga; thus, हविष्षु haviṣ-ṣu or हवि:षु haviḥ-ṣu instead of हविस्म haviṣ-ṣu.

- 104. Force of cases. 1. The nominative is casus subjectivus.

 2. The accusative is casus objectivus, denoting chiefly the nearer or direct, sometimes however the more remote, object; sometimes also the terminus ad quem, and extent of time and space.
 - 105. Euphonic combination of vowels.
 - 1. अ a or आ a + अ or आ = आ. e. g. गता अपि gatā api
 - = गतापि gatā 'pi.
 - 2. जा जा + इi or द्रं = ए e. e.g. गता + इति iti = गतेति gate'ti.
 - 3. $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$ $\frac{1}{2}$ or $\frac{1}{2}$
 - 4. श्रा or श्रा + श्रgr = श्रा ar. e. g. महा mahā + श्रा urrange r ih.
 - 5. चा or चा + ए e or ऐ āi = ऐ āi. e. g. गता + एव eva = गतिव gatāi 'va.
 - 6. चा or चा + ची o or ची au = ची au. e.g. गता + चोषधिः oşadhih = गतीषधिः gatāu 'şadhih.

106. It will be the practice everywhere in this work to separate independent words in transliteration, but not in the devanagarī text; and if an initial vowel of a following word has coalesced with a final of the preceding, this will be indicated by an apostrophe — single if the initial vowel be the shorter, double if it be the longer, of the two different initials which in every case of combination yield the same result. To aid the beginner, a point • will sometimes be placed, in the devanagarī, under a long vowel formed by two coalescing vowels; thus, where

Vocabulary II.

Verbs, a-class: यम् gam (gácchati) go. सा ghrā (jighrati) smell. বি ji (tr. and intr.) conquer, win. দু dru run. দী nī lead, guide. पा pā (pibati) drink. भू bhū become, be, exist. यस yam (yácchati) furnish, give. वृष् vṛṣ rain, give rain; (fig.)

shower down; overwhelm.

smr remember, think on.

खा sthā (tiṣṭhati) stand (intr.).

Subst. Masc.:

ৰৱ gaja elephant.

गुन्ध gandha odor, perfume.

याम grāma village.

नर nara man (vir and homo).

नृप nṛpa king.

पुत्र putra son.

Nent.:

चीर kṣīra milk.

गृह grha house.

जल jala water.

हान dāna gift, present.

नगर nagara city.

Interj.:

है he O, ho.

Exercise II.

सदा देवान् सरिना। १। गृहं गच्छामः। २। जलं पिवति पुत्रः। ३। नृपी जयतः। ४। कदा फलानि यच्छथः। ४। कुत्राधुना गजं नयामि। ६। नयन्ति देवाः। ७। नयथ हे देवाः। ०। नरः फले यच्छति। ९। अ-धुना जिल्लामि गन्धम्। १०। देवं यजावः। ११। पुत्र यामं गच्छन्ति। १२। तत्र गृहे भवतः। १३। सर्वत्र दानानि वर्षन्ति नृपाः॥ १४॥

15. The man¹ drinks³ milk². 16. The king³ leads² the elephant¹.

17. Two houses¹ fall². 18. The god³ gives² water¹. 19. Ye both think² on (��) the two gods¹ (accus.). 20. The king³ wins² the village¹. 21. The two elephants¹ smell³ the perfume². 22. They cook² fruits¹. 23. The man³ reverences² the gods¹. 24. The two elephants¹ live². 25. The gods² give¹ rain (��).

^{*} Final \mathbf{H} m is commonly written as anusvāra if the following word begins with a consonant; but the Hindus pronounce it as \mathbf{H} m in such cases. At the end of a sentence anusvāra should not be written for \mathbf{H} m, though this is a habit common in the MSS.

Final radical π m, in internal combination, is assimilated to a following mute or spirant. In the former case it becomes the nasal of the same class with the mute; in the latter it becomes anusvāra.— Final radical π n, in internal combination, becomes anusvāra before a sibilant.

Lesson III.

- 107. Verbs. Accented á-class. Roots of this class form their present-stem by adding an accented आ á to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, चिष् kṣip, present-stem चिष kṣipā, pres. ind. चिषास kṣipāmi, चिषस kṣipāsi, चिषति kṣipāti, etc.
- 108. Several roots in च्छ r of this class (by the Hindus written with च्छ ए) form stems in इर ira; e. g., कु kr, 'strew', किर्ति kiráti. The roots in इ i and उ u and क ū change those vowels into इय iy and उव uv, respectively, before the class-sign; thus, चि kṣi, चियति kṣiyáti; सु su, सुवित suváti; घू dhū, घुवित dhuváti.
- 109. For the root इच् is, 'desire', इक् ich is regarded as a substitute in the present-stem; thus. इक्ति icchiti (§ 100, note). Likewise, चूर makes its present चाक्ति rechiti; and प्रक् prach, sometimes given as पुक् preh, makes पुक्ति prechiti.
- 110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिस् sic, present ind. सिस्ति sincdti. The nasal is always assimilated in class to the following consonant; thus \Re \hat{n} is used before palatals, \Re n before dentals, \Re m before labials; and $\hat{\cdot}$ \hat{n} before sibilants and \Re h.
 - III. Masculines and Neuters in wa a, cont'd.
 - a. Masculines:

Singular. Dual. Plural.

I. देवन devena देवाभ्याम devābhyām देवस devāis

D. देवाच devāya " देवेभ्यस devebhyas

Ab. देवात devāt " " "

G. देवस्व devāsya देवचोस devāyos देवानाम devānām

L. देवे deve " " देवेषु deveṣu

b. Neuters follow exactly the declension of masculines in the above cases; thus, प्रतिन phalena, प्रताय phalaya, etc.

Wherewith? and whereby? and expresses accompaniment, agent, or means. 2. The dative denotes the remoter object, and direction. It is also used as dativus commodi; very frequently also to denote end or purpose. Sometimes (and oftenest with copula omitted) it is predicative, in the sense of 'makes for, tends toward'. 3. The ablative answers the question whence? and very frequently denotes cause. 4. The genitive is casus adjectivus, denoting all kinds of belonging (e. g. gen. subjectivus, objectivus, partitivus). 5. The locative denotes the place where, or the time when, an action occurs. It is often used absolutely, in agreement with a participle expressed or understood, as the ablative is used in Latin and the genitive in Greek.

Vocabulary III.

Verbs, á-class:

इष् iş (iccháti) wish, desire.

कष kṛṣ (kṛṣáti) plough.

चिप् kṣip (kṣipáti) hurl, cast, throw.

হিম্ diç (diçáti) show, point out. মন্ত্ prach (precháti) ask, ask about. বিমা viç (viçáti) enter.

सिच् sic (siñcáti) drip, drop; moisten.

मृज् sṛj (sṛjáti) let go; create. सृष् (spṛçáti) touch; (in certain connections) wash.

a-class:

गृह् guh (gắhati, § 101) hide, conceal. सद् sad (sīdati, § 101) sit.

Subst. Masc.:

az kata mat.

जुन्त kunta spear.

बाल bāla child, boy.

मार्श mārga road, way, street.

मेच megha cloud.

Ne gara arrow.

हस्त hasta hand.

Neut.:

चेत्र ksetra field.

धन dhana money, riches.

लाङ्गल lāngala plough.

विष viṣa poison.

सुख sukha fortune, luck, happiness.

Exercise III.

धनानि गृहेषु गूहिना।। कुनान हस्ताभ्यां चिपामः।२। नृपाय नरी मार्गे दिशतः। ३। मार्गेण " यामं गच्छावः। ४। सुखेनेह गृहे तिष्ठति पुत्रः। ५। जलं सिञ्चति मेघः। ६। धनेन सुखिमच्छिन्त नराः। ७। ह-स्तयोः पत्ने तिष्ठतः। ५। जलं हस्तेन सृशसि। ६। नरौ कटे सीदतः। १०। चेत्रास्य लाङ्गकीः कुषिन । ११। नगरं नृपी विश्वतः। १२। नरः पुत्रेष मार्गे गच्छति। १३। नरान्युजति देवः॥ १४॥

15. The boy⁴ asks³ the men¹ about the road² (acc.). 16. The clouds¹ drop⁴ water³ on the fields² (loc.). 17. The two men¹ go⁴ by two roads² (instr.) into the city³. 18. The king⁴ gives³ the two men¹ money². 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴ give³ the water² of the clouds¹. 21. We wash³ (use wat) both hands² with water¹. 22. Both men¹ lead⁴ their sons² (dual) home³ (15). 23. The two boys³ point out⁴ the road² to the city¹ (gen.).

Lesson IV.

113. Masculines in vi. www. fire'.

	Singular.	Dual.	Plural.
N.	चापिस् agnis	अपी agnī	श्रमयस् agnayas
A.	चापिम् agnim		चापीन agnin
1.	अपिना agninā	श्रापिश्वाम् agnibhyā	m अपिभिस् agnibhis
D.	ग्रमचे agnaye	,	ग्रपिस्यस् agnibhyas
A.	अप्रेस् agnes		
G.	3	ग्रन्योस् agnyos	अभीनाम् agninām
L.	चयी agnāu	<i>n</i> ,	श्रपिषु agnişu"
v.	अपे agne		

^{*} See note to § 102.

The dental nasal $\neq n$, when immediately followed by a vowel, or by $\neq n$ or $\neq m$ or $\neq y$ or $\neq v$, is turned into the lingual n if preceded in the same word by the lingual sibilant or semi-vowel or vowels — i. e. by $\neq s$, $\neq r$, or $\neq s$, and this, not

114. Neuters in इ i. वारि vāri, 'water'.

Singular.	Dual.	Plural.
N. वारि vāri	वारिसी vāriņī	वारीणि vārīņi
A. " "		n
I. वारिणा vāriņā*	वारिस्थाम् vāribhyām	वारिभिस् vāribhis
D. वारिंगे vāriņe	30 27	वारिभ्यस् vāribhyas
Ab. वारिणस् vāriņas	9	n ,
G. " "	वारिणोस vāriņos	वारीणाम् vārīņām
L. वारिणि vāriņi		वारिषु vāriṣu
V. ait vare or ait	vāri	

115. Masculine and neuter adjectives in \mathbf{r} i are declined like the substantives above. But neuter adjectives (never substantives) may, in the dat., abl., gen., and loc. sing., and the gen. and loc.

dual, substitute the corresponding forms of masculines.

- 116. Euphonic changes of \mathbf{E} s and \mathbf{T} r. These two sounds stand to each other in the practical relation, in external combination, of corresponding surd and sonant: in countless cases \mathbf{E} s becomes \mathbf{T} r in situations requiring or favoring the occurrence of a sonant; and, less often, \mathbf{T} r becomes \mathbf{E} s where a surd is required. In internal combination the two are far less interchangeable. The s is extremely common as an etymological final, the r not common.
- 117. A. Final ң s. 1. Before a sonant, either vowel or consonant (except र r see below), ң s is changed to the sonant र r unless, indeed, it be preceded by 東 a or 東 ā; thus, 東紀ң

only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except च y), a lingual, or a dental. Thus, नगरेण nagarena, मार्गेण margena, पूष्पाण puspāni.

^{*} See preceding note.

स्रव agnis atra becomes समिर्व agnir atra; समिस दहति agnis dahati becomes समिद्हिति agnir dahati. See also § 95.

- 118. 2. Final श्वस् as, before any sonant consonant or before initial short श्व a, is changed to श्वी o and the initial श्व a is dropped; thus, नृपस् अयति nrpas jayati becomes नृपो जयति nrpo jayati; नृपस् श्वव nrpas atra = नृपो द्व nrpo tra.
- 119. It is the practice in our system of transliteration to render the sign ζ , which denotes this dropping of an initial $\Re a$, by an inverted comma.
- 120. 3. Before any initial vowel other than short ऋ a, final ऋस् as loses its स् s, becoming simple ऋ a; and the hiatus thus occasioned remains; thus. नृपस् इच्छति nrpas icchati becomes नृप इच्छति nrpa icchati; ततस् उद्कम् tatas udakam = तत उद्कम् tata udakam.
- 121. 4. Final जास कंs before any sonant, whether vowel or consonant, loses its स s, becoming simply जा कं; and the hiatus thus occasioned remains; thus, नृपास इच्छिन्त nrpās icchanti = नृपा इच्छिन्त nrpā icchanti; नृपास जयन्ति nrpās jayanti = नृपा जयन्ति nrpā jayanti.
- 122. B. Final र्r. 1. Final र्r in general shows the same form which स s would exhibit under the same conditions: thus पुनर् punar standing at the end of a sentence becomes पुन: punah; बीर gir, बी: gih. But original final र r, after अ a or आ ā, maintains itself before vowels and sonant consonants; thus, पुनर्व punar atra, पुनर्वेदात punar jayati.
- 123. 2. A double र r is nowhere admitted: if such would -occur, either by retention of an original र r or by conversion of स s to र r, the first र r is omitted, and the preceding vowel, if short, is made long by compensation; thus, पुनर राम: punar rāmah = पुना राम: punā rāmah; ऋषिस रोचने agnis rocate = अभी रोचने agnī rocate; धनुस रोचने dhenū rocate.

Vocabulary IV.

Verbs:

कत krt (krntáti) cut, cut off. सच muc (muñcáti) free, deliver, release.

Subst.:

fortune.

name) Agni, the god of fire. श्रादि ari, m., enemy. म्रसि asi, m., sword. चाचि rsi, m., seer.

कवि kavi, m., poet. शिरि qiri, m., mountain. जन jana, m., man; (pl.) people. सख satya, n., truth, righteousness.

बह ruh (róhati) grow.

जिप lip (limpáti) smear.

जुप lup (lumpáti) break to pieces, devastate, plunder.

ऋषि agni, m., fire; (as proper पाणि pāṇi, m., hand.

uru pāpa, n., sin.

TH rāma, m., nom. pr., name of a hero.

वत vrksa, m., tree.

श्चिव çiva, m., nom. pr. name of a god.

दःख duhkha, n., misery, mis- हिंद hari, m., nom. pr., name of

Exercise IV.

a god.

सदा देवा जनामुञ्जनि पापात् । १। नृपस्य पुत्रौ का वसतः । २। च्छिषद्रिःखात्प्रचं रचित । ३। नृपो ऽसिनारेः पाणी कुन्तति। ४। जवयो हरिं शंसिना। पा अरथो जनानां धनं लुम्पनि। ६। जलं गिरैः (abl.) पति। ७। शरान्विषेण लिम्पथ। ८। वचा गिरौ रोहनि। ९। ऋथोः पुची तच मागे तिष्ठतः। १०। हरिः वाविश्वां दानानि यच्छति। ११। ऋषिभी (§ 123) रामी वसति । १२ । ऋषिनारीणां गृहाणि नृपा टहन्ति। १३। हरिं चीरेण यजतः॥ १४॥

15. Civa¹ dwells³ in the mountains². 16. Both enemies¹ hurl⁴ spears² at the king³ (dat.) 17. Rāma¹ touches⁴ his two sons³ with his hands². 18. Fire burns³ the trees². 19. Seers¹ speak² the truth³. 20. Through righteousness¹ happiness³ arises⁴ (4) for man-

^{*} Modifiers generally precede the word which is modified.

kind² (**氧可**, gen. pl.). 21. The seer's two hands touch water³. 22. Fruits are (use **氧**) on the trees². 23. People remember³ Hari². 24. Rāma hurls the sword from his hand (abl.).

Lesson V.

- 124. Verbs. Unaccented ya-class. Roots of this class form their present-stem by adding আ ya to the root, which bears the accent. Thus from লয় nah is made the present-stem লয় náhya; from লয় lubh, লুফা lubhya.
- 125. The inflection of stems of this class follows the model of ag vad.
- 126. Certain आ ā-roots, because of their peculiar exchanges with ए i and र ī-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए e or ए कां or आ o (cf. § 132), and by them assigned to the भू bhū, or a-class. Thus भा dhā, 'suck' (Hindu भे dhe), forms भारति dháyati; the root ह hū or हा hvā (Hindu हे hve) forms ह्यति hváyati; आ gā (Hindu श gāi) makes गायति gåyati.
- 127. For the root दुश् drç, 'see', is substituted in the presentsystem another root पश paç, which makes प्रश्नति paçyati.

128. Masculines in उ u. भान bhānu, 'sun'.

Singular.	Dual.	Plural.
N. भानुस् bhānus	भानू bhānū	भागवस् bhānavas
A. भानुम् bhānum	7 .7	भानून bhānūn
I. भानुना bhānunā	भानुस्थास् bhānubhyām	भानुभिस् bhānubhis
- D. भानवे bhānave	n n	भान्भ्यस् bhānubhyas
Ab. भागीस् bhānos		,
G. ""	भान्वोस् bhānvos	भानूनास् bhānūnām
L. भानी bhānāu	7	भान्ष bhānuşu
W		

Masculine adjectives in 3 u are similarly declined.

129. Euphonic Changes of स् s, cont'd. 1. Final स् s, the dental sibilant, whether original or representing final र r, before the palatal surd mutes [च c, क् ch], is assimilated, becoming palatal श ç. Thus नरस चरति naras carati becomes नर्भति naraç carati; नरस क्लीन naras chalena becomes नर्भति naraç chalena. 2. Before a lingual surd mute [इ t, द th], in like manner, it would become lingual ष s, but the case almost never occurs. 3. Before the dental surd mutes [त t, भ th], since it is already of the same class with them, it of course remains unchanged; thus, रामस तिष्ठति rāmas tisṭhati.

(much less often with the accusative), in the sense of 'hither from', 'all the way from'; but far more usually to signify 'all the way to', 'until'. As a prefix to verbs, $\overline{\mathbf{x}}$ means 'to', 'unto', 'at'.

Vocabulary V.

Verbs:

त्रस् as (ásyati) throw, hurl.

and kup (kúpyati — w. gen. or dat.) be angry.

जुध krudh (krúdhyati — w. gen. or dat.) be angry.

ग्रम gam + च्या ā (āgácchati) come.

त tr (tárati) cross over.

नश् naç (náçyati) perish.

पश paç (páçyati) see.

रह ruh (róhati) rise, spring up, grow.

+ **蜀** ā (āróhati) climb, mount, ascend.

जिख् likh (likhátí) scratch; write.

जुञ्च lubh (lúbhyati — w. dat. or loc.) desire, covet.

মূদ çuş (çúşyati) dry up.

सिह snih (snihyati — w. gen. or

loc.) feel inclined to, love.

ह hū or द्वा hvā (hváyati) call.

Subst.:

श्रद्ध anna, n., food, fodder. बाग्र açva, m., horse. उद्धि udadhi, m., oceau. and guru, m., teacher. पद pattra, n., leaf, letter. पर्य paraçu, m., axe. पाद pāda, m., foot; quarter; भान çatru, m., enemy. ray, beam. बाह bāhu, m., arm. विन्दु bindu, m., drop.

भान bhānu, m., sun. मणि mani, m., jewel. रत ratna, n., jewel. राशि rāçi, m., heap. वायु vāyu, m., wind. विष्ण viṣṇu, m., nom. pr. name of a god. शिखर çikhara, m., summit. शिष्य çişya, m., pupil, scholar. स्त sūkta, n., Vedic hymn.

Exercise V.

वावयो धने लुभ्यन्ति। १। ऋषिः सृतानि पश्चति । २। गृक् प्रि-षयोः कुथतः।३। नृपा अरिभः कुपन्ति।४। अपिष्दधी तिष्ठति।॥। पर्भुना वृत्तान्त्रन्तथ। ६। जलस्य बिन्दवो गिरेः पतन्ति। ७। विष्णुम-षिर्यजिति नृपाय। ए। नृपो ऽश्वमारोहति। ए। चेत्रेषु जलं सुष्यति। १०। गुरवः शिष्याणां सिह्यन्ति । ११ । नुपाणां श्चवो ऽसिना नम्यन्ति । १२ । बालो गुरवे पत्तं लिखति। १३। जना मणीनां राशीनिक्लिना। १४। चा गिरेर्वृता रोहन्ति । १५। बाज्ञभ्यां जलं नरास्तरन्ति । १६। बालौ गृहे द्वयति नरः। १७। कवैः पुत्री ग्रामख मार्गे गर्व प्रधातः॥ १८॥

19. Now4 the sun's1 rays2 climb5 the mountains3. 20. A drop2 of water falls down from the cloud 21. O' men, we see the city3. 22. Both kings1 love3 poets2 (gen. or loc.). 23. The wind blows (वह) from the summits of the mountains. 24. The king1 hurls4 spears3 at his enemies2 (dat. or loc.). 25. The scholar1 bows before his teacher (acc.). 26. Two men come with their sons2 (instr.). 27. The two kings1 desire4 the poet's2 jewels3 (dat. or loc.). 28. O1 seer,2 we sacrifice4 to Visnu3 (acc.). 29. The two

^{*} Orthodox Hindus maintain that the Vedic hymns, etc., were revealed to their reputed authors, who thus 'saw' them.

 $cook^3$ food¹ with fire². 30. The seers¹ praise⁴ Viṣṇu² with hymns³. 31. In the city¹ the king² calls⁴ his enemies³.

Lesson VI.

- 131. Verbs. ya-class, cont'd. The roots of this class which end in ग्रम am lengthen their ग्र a in forming their present-stem; thus, तम tam, तास्यति tâmyati; भ्रम bhram, भ्रास्यति bhrâmyati but this last makes some forms with short ग्र a. The root मह mad has the same lengthening: मादाति mådyati.
- 132. Certain ā-roots (five by the Hindus written with final o) make present-stems with an accented yá; thus, दा dā, दाति dyáti.
- 133. The root অঘ্ vyadh is abbreviated to বিঘ্ vidh in the present-system: বিখানি vidhyati.
- 134. The root क्रम kram, said by the natives to form its present-stem according to this class, really forms it only according to the a-class, and the root-vowel is lengthened in the active voice, but not in the middle; thus, क्रामित krāmati, but middle क्रमेत krāmate.
- 135. The root चम cam, used only with the preposition आ ā, forms आचामति ācāmati.

136. Neuters in उ u. मध् madhu, 'honey'.

	Singular.	D	ual.	Plur	al.
N.	मधु madhu	मधुनी 🏻	adhunī	मधूनि 🎟	adh ūn i
A.	7 7	3 7	"	77	n
I.	मधुना madhunā	मधुभ्याम	madhubhyām	मधुभिस्	madhubhis
D.	मधुने madhune	n	,	मधुभ्यस्	madhubhy
Ab.	मधुनस् madhunas	70	77	n	'n
G.	, ,	मधुनोस्	madhunos	•	madhūnām
L.	मधुनि madhuni	27	"	मधुषु 🎟	adhuşu
V.	मधु or मधो				

137 Neuter adjectives (but not substantives) in $\exists u$ may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न n. Before initial ज j and श् ç, न n becomes ज ñ; thus, तान जनान tân janân becomes ता-झनान tân janân; तान श्चून tân çatrûn = ताञ्श्चून tân çatrûn. In last case, however, क् ch is almost always substituted for the initial श ç; thus, ताञ्कूचन tân chatrûn.

139. Final न n, before an initial ल l, is assimilated and becomes nasalized l, which is written लूँ nl, or (what is the same thing)
∴ n; thus तान् लोकान् tān lokān becomes तालूँ लोकान् tān lokān or तां लोकान् tān lokān.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न n a sibilant of each of those classes respectively, before which न n becomes anusvāra; thus for तान च tān ca we find तांस tānç ca; for तान तथा tān tathā, तांसाथा tāns tathā.

Vocabulary VI.

Verbs:

▼ r (rccháti — § 109) go to; fall to one's lot, fall upon.

क्रम् kram + द्या ā (ākrāmati) strīde up to, attack.

चम cam + आ ā (ācāmati) sip, drink, rinse the mouth. तम tam (tāmyati) be sad. तुष् tuṣ (tūṣyati) rejoice, take pleasure in (w. instr.).

होव div (divyati) play.

^{*} This rule really involves an historic survival, the large majority of cases of final π n in the language being for original ns. Practically, the rule applies only to π n before π c and π t, since cases involving the other initials are excessively rare.

धम bhram (bhrāmyati — § 131) श्रम çram (çrāmyati) become wander about.

सद mad (mådyati) get drunk.

ਕਾਬ vyadh (vidhyati) hit, pierce.

श्रम çam (çámyati) become quiet, be extinguished, go out.

weary.

E hr (hárati) take away, steal, plunder.

Subst.:

श्रात aksa, m., die, dice.

अधर्म adharma, m., injustice, नपति nipati, m., king. wrong.

म्राल ali, m., bee.

अभ्र açru, n., tear.

चून rksa, m., bear.

and kopa, m., anger.

च्चि kṣatriya, m., warrior, man of the second caste.

नेच netra, n., eye.

सध madhu, n., honey.

सुख mukha, n., mouth, face.

सृद्ध mṛtyu, m., death.

वस vasu, n., wealth, money.

Exercise VI.

ऋचा मधुने लुम्यन्ति। ऋषिरधुना पाणिना जलमाचामति।२। नृपा अवैस्तव दीव्यन्ति। ३। अलिर्मधुना मावति। ४। नरा विषेणासी लियानि । ।। रामः चियान्यर शुनाकामित । ई। गुरू विश्रष्यां शं-सामः। ७। अरयो जनानां वसुनि हरन्ति। ८। नरौ मृत्युमृच्धतः। ८। बालस्य नेवाभ्यामश्रृणि पतन्ति। १०। जलेनाप्तिः शास्यति। ११। ऋषे-रश्वी श्रास्यतः। १२। गुरुः शिष्यस्य पापात्तास्यति। १३। गजा नगरे भा-म्यन्ति। १४। मधुना चीरेण च तुर्धान्त बालाः॥ १५॥

16. The warriors play for money (instr.). 17. The king's horses⁸ become weary⁵ on the road⁴ to-day¹. 18. The warrior¹ pierces4 his enemy3 with the spear2. 19. Bees1 are fond of3 (तुक्) honey2. 20. The water2 of his tears1 moistens4 (祝電) his feet3. 21. There bees are flitting about (अस). 22. Two men are cooking⁵ honey² and⁴ fruits³. 23. When¹ the teacher's² anger³ ceases⁴, then⁵ the scholars⁷ rejoice⁶. 24. Tears¹ stand⁴ in the warriors² eyes⁸. 25. The enemies¹ overwhelm⁴ (बृष्) the king² with arrows³. 26. A quarter² of the injustice¹ falls upon⁴ (ऋ) the king³ (acc.).

Lesson VII.

- 141. Causative Verbs (native "cur-class"). The Hindu grammarians describe a certain present-system which they assign to a so-called "cur-class". This is, however, in fact no present-class at all, but a causative or secondary conjugation, which is not confined to the present-system. But many formations of this sort have no causative value; and it is chiefly these that are grouped by the Hindus in their cur-class, which also includes some denominative-stems in dya, with causative accent. For practical purposes it is well enough to consider these verbs here.
- 142. The causative-stem is formed by adding **\(\frac{a}{a} \) \(\frac{a}{y} \) a to the root, which is usually strengthened; and the strengthening process is in the main as follows:**
- 143. 1. Medial or initial इ i, उ u, and ऋ r have the guṇastrengthening, if capable of it; thus, चुर् cur, चोर्यति coráyati; विद् vid, वेदयति vedáyati; but पोड़ pīḍ, पीडयति pīḍáyati.
- 144. 2. A final vowel has the vṛddhi-strengthening; thus, भू dhṛ, भारयति dhāráyati. Before ऋय aya, ऐ तां and ऋौ तu become आय तेy and ऋाव् तेv respectively; thus, भी bhī, भाययति bhāyáyati; भू bhū, भावयति bhāváyati.
- 145. 3. Medial or initial স্থ a in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, বল kṣal, caus. বাল্যনি kṣāláyati; but অন্ jan, caus. অন্যনি janáyati.
 - 146. The inflection is the usual one of a-stems.
- 147. Rules of euphonic combination. In external combination an initial sonant of whatever class (even a vowel or semivowel or nasal) requires the conversion of a preceding final surd to a sonant.

- 148. Final a t. 1. Final a t becomes a d, before any initial sonant, except the palatals, the nasals, and ल l: thus, मेघात अव meghāt atra becomes मेघादन meghād atra; पापात रचति pāpāt rakṣati or आस्यति bhrāmyati or गोपायति gopāyati becomes पापा-द्रचित pāpād rakṣati or पापाङ्गास्यति pāpād bhrāmyati or पापाङ्गोपा-यति pāpād gopāyati.
- 149. 2. Final π t is assimilated to an initial palatal, lingual, or eq l in the next word; thus it becomes eq c before eq c and क् ch, ज j before ज j, and ल l before ल l:e.g., मेघात च meghāt ca becomes मेघाच meghāc ca; मेघात् जनम् meghāt jalam becomes मेघाज्यसम् meghāj jalam; पापात् लोकात् pāpāt lokāt becomes पापाञ्चोकात pāpāl lokāt.
- 150 3. Before initial πc , final πt becomes πc , and the श् ç then becomes क् ch; thus, नुपात् श्रृ : nṛpāt çatruḥ becomes न्पाच्छनः nṛpāc chatruḥ.
- 151. 4. Before initial nasals त t becomes ৰ n: thus, ৰুৱাব नयति grhāt nayati becomes गृहान्नयति grhān nayati. But the change into द् d is also permitted, though hardly used; thus, गृहाद्रयति grhād nayati.

Vocabulary VII.

Verbs:

katháyati) relate, tell.

चल kṣal (kṣāláyati) wash.

गण्य gaṇaya (denom. — gaṇáyati) पीड् pīḍ (pīḍáyati) torment, vex. number, count.

चर cur (coráyati) steal.

तद्ध taḍ (tāḍáyati) strike, beat.

तल् tul (toláyati) weigh.

क्यम kathaya (denom. stem — हाड्य daṇḍaya (denom. — dandáyati) punish.

नी + त्रा $n\bar{\imath} + \bar{a}$ (āndyati) bring.

ця pūj (pūjáyati) honor.

upr (pāráyati) overcome; prevail.

Subst.:

जनका janaka, m., father. हण्ड danda.m., stick ; punishment. प्राप्त punya, n., merit. ung phala, n., fruit; reward. रामायण rāmāyaṇa, n., a noted सत sūta, m., driver, charioteer. poem.

स्पन rūpaka, n., gold-piece. लोक loka, m., world, people (sing. and pl.). साध sādhu, m.. holy man, saint. सवर्ण suvarna, n., gold. स्तान stena, m., thief.

Adverb: इव iva as, like (postpos.).

Exercise VII.

स्तेनः सुवर्णे नृपस्य गृहाच्चोरयति। १। गुर्द् ग्डेन शिष्यांस्ताडयति। २। सुतो ऽश्चान्पीडयति।३। ऋषिर्वलेन पाणी चालयति।४। ग्रामाज्जना-व्रगरं नयन्ति। । नरी क्पकाणि गणयतः । ६। नृपाच्हनूणां दण्डी भवति। ७। रामख पूर्वी जनेभ्यो रामायणं कथयतः। ए। सुवर्णे पाणि-भ्यां तोलयामः । ९ । जनकः पुत्रान्कोपाइ एडयति । १० । गृहाक्कोका मागक्ता । ११ । पुर्लेन साधुर्दुःखानि पारयति । १२ । देवानिव नुपतीं खोकः पूजयति ॥ १३॥

14. Thieves1 steal4 the people's2 money3. 15. The two boys1 wash³ their mouths². 16. The father¹ tells⁵ his sons² (dat.) the reward⁴ of sin³. 17. The scholars¹ honor³ and⁵ reverence⁴ their teacher². 18. Ye both bring³ fruits¹ in your hands² and⁵ count⁴ them. 19. Merit protects from misfortune (abl.). 20. The charioteers1 strike4 the horses2 with sticks3. 21. In anger1 (abl.) the king² pierces⁵ the thief³ with a spear⁴.

Lesson VIII.

152. Verbs, a-conjugation. Present Indicative Middle. The present indicative middle of verbs whose stems end in a is inflected as follows:

Singular.	Dual.	Plural.
1. व दे váde	वदावहे vádāvahe	वदामहे vádāmahe
2. वहसे vådase	वदेखे vádethe	वद्धे vádadhve
3. वहते vádate	वदेते vådete	वदन्ते vádante

- 153. The ending of the 3rd pl. is properly अने ante (cf. नि nti for अनि anti in the act.); before the ए e of the 1st sing. the stem-final is dropped. एथे ethe and एते ete are hard to explain.
- 154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, যজনি yájati 'he sacrifices' (for some one else); যজনি yájate 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.
- 155. The verb मृ mr, 'die', makes स्थित mriydte in the present; and जन jan, 'give birth', substitutes as present mid. जायते jäyate, 'be born'.
- 156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the a-vowels, see above, § 105. Thus: 1. इ i or ई ī + इ i or ई ī = ई ī; e. g. गच्छति इति gacchati iti becomes गच्छतीति gacchatī 'ti. 2. उ u or ज ū + उ u or ज ū = ज ū; e. g. साधु उत्तम् sādhu uktam becomes साधूतम् sādhū 'ktam*.
- 157. The i-vowels, the u-vowels, and चार, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य y or व v or र r. Thus, तिष्ठति अव tisthati atra becomes तिष्ठत्यच tisthaty atra (four syllables); नदी अव् nadi atra becomes नवच nady atra; मधु अव madhu atra becomes मध्यच madhu atra; कर्त इह kartr iha becomes क्विह kartr iha.

^{*} And theoretically 3. $\exists r : r + \exists r : r = \exists r : \overline{r}$, but probably this has no occurrence.

158. Final Te and To remain unchanged before an initial short आ a, but the आ a disappears. Thus, वन आ vane atra becomes वने ऽच vane 'tra; भानी अच bhano atra becomes भानी उच bhāno tra. By far the commonest case of final o is where it represents final अस as (see § 118).

159. The final \(\xi\) or \(\xi\) u-element of a diphthong is changed to its corresponding semivowel \mathbf{v} or \mathbf{v} , before any vowel or diphthong, except when the rule of § 158 would apply. Thus, Te becomes ऋय ay, and ऐ āi, आय āy; ऋो o becomes ऋव av, and श्री āu, श्राव āv. Thus, in internal combination, ने-श्र ne-a becomes नय naya; भी-म bho-a becomes भव bhara; so नै- म्या nāi-aya yields नायय näy-aya, and भी-अय bhāu-aya yields भावय bhāv-aya.

160. In external combination, the resulting semivowel is in general dropped; and the resulting hiatus remains. Thus, वन इति vane iti becomes वन इति vana iti (through the intermediate stage वनियति vanay iti); भानी इति bhāno iti becomes भान इति bhāna iti (through भानविति bhānav iti). The case of final ए e is by far the more frequent. See also § 164.

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. \$\vec{\pi} i, \vec{\pi} \vec{u}, \text{ and } \vec{\pi} e \text{ as dual} endings, both of declension and of conjugation; thus, बिरी इह giri iha, साधू अव sādhū atra; फले अव phale atra. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र he indra, हे अपे he agne.

Vocabulary VIII.

Verbs (deponents): ्यर्थय arthaya (denom. — arthú- भाष bhāş (bháṣate) speak. yate) ask for (w. two accus.). चे ikş (ikşate) see, behold. कम्प kamp (kámpate) tremble. जन jan (jāyate) be born, arise, instr. of accompaniment).

spring up (mother in loc.). म mr (mriyate) die. यत yat (yátate) strive for (w. dat.). युध yudh (yüdhyate) fight (w.

रभ rabh + आ ā (ārábhate) take वन्द् vand (vándate) greet, honor. hold on, begin. शिव çikş (çikşate) learn.

सह sah (sáhate) endure. सह sah (sáhate) endure. सह sah (sáhate) endure.

वन्द् vand (vándate) greet, honor. भिन्न çikş (çikşate) learn. सह sah (sáhate) endure. सेव sev (sévate) serve, honor.

Subst.:

च्चार्य anartha, m., misfortune.
च्चार्य udyoga, m., diligence.
वन vana, n., woods, forest.
वन्य vinaya, m., obedience.
salvation.
विच्य vinaya, m., wave.

নৰ taru, m., tree.
দ্বিত্তা dvija, m., Aryan.
দ্বিত্তানি dvijāti, m., Aryan.
দ্বিত্তানি dvijāti, m., Aryan.
দ্বিত্তানি dvijāti, m., steadfastness.
দুস্ paçu, m., beast.
দুস্ paçu, m., strength, might.

मनुष्य manusya, m., man (homo).
यज्ञ yajña, m., sacrifice.
वन vana, n., woods, forest.
विनय vinaya, m., obedience.
वीचि vīci, m., wave.
ग्रास्त्र çāstra,n., science; text-book.
गूद्र çūdra, m., man of the fourth caste.
हित hita, n., advantage.

Adverb: ল na, not.

Exercise VIII.

वायोर्वलेन तरवः कम्पन्ते। १। असिना्या्रयो स्थिन्त इत्यवं नृपो भाषते। २। वसूनां राशीन्यपतीन्कवयो ऽर्थयन्ते। ३। शास्त्रे (१०००) अधुना शिचामह इति पन्ने हरिर्विखित। ४। पापाद्दुः खं जायते। ५। शिखाणां विनय उद्योगस्य गुरुभ्यो रोचेते। ६। अधभाय न धर्माय यतेथे। ७। विष्णोः (abl.) सूत्रे ऋषी कमेते। ८। अविभीनुं वन्द्ते। ६। अभी देचते वालः । १०। धनेन पश्रं लभध्ये यज्ञाय। ११। सदा गुरोः पादौ वालाः सेवन्ते। १२। फले अव मनुष्यस्य पाष्णोस्तिष्ठतः । १३। सहेते अन्धं साध्र। १४। वनिष्वहर्वा वसन्ति। १५। चिवया ऋषी सेवन्ते॥ १६॥

17. The two houses yonder tremble by the power (instr.)

^{*} इति, 'thus', is very commonly used as a particle of quotation, following the words quoted.

of the ocean's waves. 18. The father beholds his son's face. 19. "We strive after the advantage of the scholars;" thus (Ta) speak the teachers. 20. The children ask their father for food (accus.). 21. In the forest yonder elephants are fighting with bears. 22. The two Çūdras serve the two Aryans here. 23. Fruits please the children. 24. Whence do ye receive money?? 25. Now the two seers begin the sacrifice.

Lesson IX.

162. Feminines in आ ā, declined like सेना senā, 'army.'

	Singular.	Dual.	Plural.
N.	सेना senā	सेने sene $(\bar{a} + \bar{\imath})$	सेनास् senās
A.	सेनाम् senām	,	
I.	सेनया senayā	सेनास्यास् senābhyā	m सेनाभिस senābhis
D.	सेनाये senäyäi		सेनाभ्यस् senābhyas
Ab	. सेनायास् senäyās		
G.	,	सेनयोस् senayos	सेनानाम् senānām
L.	सेनायाम् senäyär	n n n	सेनासु senāsu
v.	सेने sene		

163. Adjectives in द्वा a are declined in the masc. like देव, in the fem. like सेना, in the neuter like फाल. But often the fem. stem ends in है र, and is declined like नदी (in Less. XI).

164. Final ए कें and चौ केंग. according § 159, become आय केंग्रु and चाव केंग्र respectively before any following vowel or diphthong. - The ए or व may then be dropped, leaving a hiatus. The ए is in fact always dropped, but the व not often. Thus, सेनाय अव becomes, through the medium of सेनायाय अव, सेनाया अव; देवी अब becomes देवावच.

165. Initial of, after short vowels, the preposition of, and the

prohibitive particle মা, becomes ক্ছ: thus, সাম হাথা becomes সাম ক্যাথা; সা + ছাৰ্থনি = সাক্ষাৰ্থনি

166. An initial न of a root generally becomes सा after a verbal prefix containing र, either original or representing स; such as अन्तर् 'between', निस्, परा, etc. Thus, प्रसायति, निर्मायति.

'after, along, toward'; ञ्चव 'down, off'; उद् 'up, up forth or out'; उप 'to, toward'; चि 'down; in, into'; निस् 'out, forth'; परा 'to a distance, away'; परि 'round about, around'; प्र 'forward, forth'; सम् 'along with, completely.'

Vocabulary IX.

Active Verbs:

गम् + श्रव (avagácchati) understand.

तृ + ग्रव (avatárati) descend. नी + उप (upanáyati) introduce, consecrate.

+ परि (parináyati) lead about; marry.

पत् + उड् (utpátati) fly up. इड् + अव (avaróhati) descend.

Deponents:

गम् + सम् (samgacchate) come together, meet.

जि + परा (parājāyate) be conquered (rarely w. act. sense: conquer).

पद + प्र (prapádyate) flee for refuge (acc.) to (acc. of person). भिच् (bhikṣate) beg, get by begging. मृज्य (denom. — mṛgáyate) hunt for, seek.

वृत् (vártate) exist, subsist, be, become.

मुभ (çóbhate) be brilliant, shine; be eminent.

Subst.:

tg m., arrow.

कन्या f., daughter, maiden.

Perry, Sanskrit Primer.

गङ्गा gañgā f., n. pr., the Ganges. गृहस्थ m., householder, head of family. क्राया f., shade.

प्रयास m., nom. pr., Prayaga (a संध्या f., twilight.

city, Allahābād).

भय n., fear.

भार्था f., wife, woman.

HIST f., speech, language.

भिना f., alms.

यमुना f., n. pr., Yamuna (a river, the Jumna).

Tu m., n., battle.

रथा f., street.

विदा f., knowledge, learning.

विह्रग m., bird.

खाध m., hunter.

श्रा n., protection.

खर्ग m., heaven.

हृदय n., heart.

Adj.:

क्षण, f. •श्रा, black.

पाप, f. •आ, bad, wicked.

प्रभत, f. •आ, much, abundant; pl. many.

Adv.:

सह together with (postpos., w. insir.).

सहसा suddenly, quickly.

Exercise IX.

रतं रतिन संगक्कते 19। यदा विह्ना व्याधं प्रश्नानित तदा सहसो-त्पतिना । २। सत्यं हृद्येषु मृगयना ऋषयः। ३। हरेः कन्यां रामः परि-णयति। ४। विष्णोईरेश्व भार्ये कन्याभिः सहागच्छतः। ५। रामी वि-ष्णुस देवाञ्गरणं प्रपदोते। ६। भिचया रामस्य शिष्यौ वर्तेते। ७। यदा जना गङ्गायां स्रियन्ते तदा खर्ग लभन्ते। पा कन्याया (§164) असं यक्त्रवर्षेभार्था। १। वन ऋषेष्विष्नुसुञ्चन्ति व्याधाः कृष्णी च मियेते। १०। दिवातीनां भाषां गूद्रा नावगक्ताना । ११। हे शिष्या नगरस्य रखासु साधनां भाषीभ्यो ऽव भिचां सभन्ने। १२। ऋत च्हायायां प्रभृता विह-गास्तिष्ठन्ति । १३। चित्रयस्य बालावृषिक्पनयति ॥ १४॥

15. The two scholars beg6 much alms from the wives of - the householders4. 16. At Prayaga1 the Ganges2 unites4 with the Yamuna³. 17. Bad¹ men² do not⁴ reach⁵ (ज्ञा) heaven³. 18. O Viṣṇu¹, to-day³ Çiva² marries⁷ Gangā⁶, Hari's⁴ daughter⁵. 19. In the battle1 the kings3 fight4 with arrows2 and6 conquer7 their enemies5.

^{* &}quot;Birds of a feather flock together".

20. Here² in the street³ the two kings¹ dismount⁶ from their black⁴ horses⁵. 21. The seer's² two sons³ are eminent⁴ in learning¹ (instr.).

22. From fear³ of the wicked¹ hunters² (abl.) two birds⁴ fly up⁵.

23. At twilight¹ (loc. du.) the seers² (§ 13, 3) reverence⁴ the gods³.

24. In the street² of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶.

25. We two sacrifice² to the gods¹ for ourselves; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

168. Verbs. Passive Inflection. A certain form of present-stem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented $\mathbf{z} y \mathbf{a}$ added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other a-stems. Thus, $\mathbf{a} = \mathbf{z} \tan y \mathbf{a}$, $\mathbf{a} = \mathbf{z} \tan y \mathbf{a}$, $\mathbf{a} = \mathbf{z} \cot y \mathbf{a}$

169. Outside the present-system middle forms may be used in a passive sense; but there is a special form for the aor. pass. in the 3rd sing.

170. The form of root to which the passive-sign is appended is usually a weak one. Thus a penultimate nasal is dropped; and certain abbreviations which are made in the weak forms of the perfect, or in the past passive participle, are found also in the passive present-system. E. g. from अझ, pass. अध्यते; from बन्ध, बधाते.

171. In the roots वच्, वद, वप, वस, वह, and ख्प, the व va becomes उ u in the pres.; thus, उच्चते, उप्यते, उप्यते (see note to § 102), सुप्यते. Similarly, यज् makes इज्यते, and ग्रह and ग्रह make मृद्यते and पृच्छ्यते; शास् makes शिष्यते.

- 172. Final and of roots are generally lengthened; thus. जि. जीयतेः सु. सूयते
- 173. Final ऋ is in general changed to रि; thus, कु. क्रियते; but if preceded by two consonants it takes guna; thus. स्न, सर्वत. The roots in "variable r", which the natives write with \overline{z} , change ऋ to ६६, or, if a labial letter precede, to जर्; thus, तु, तीर्यतेः कु. 'strew', कीर्यतेः but पु. पूर्यते
- 174. Final आ of roots is usually changed to द्र: thus, दा, दीयते; गा. गीयते; धा. धीयते. But ध्या makes ध्यायते; and so some other roots in 311.
- 175. The roots तन and ভাল usually form their passives from parallel roots in आ; thus, तायते. But तन्यते and खन्यते occur.
- 176. Verbs of causative inflection, and denominatives in we, form their passive by adding a to the causative or denominative stem after श्रय has been dropped; thus, चोर्यते 'is stolen'; गण्यते 'is counted'.
- 177. The personal passive construction, with the logical subject in the instrumental, is particularly common with transitive verbs; and not less so the impersonal passive construction, both with transitive and intransitive verbs. Thus, नरेग खर्गी लखते 'Heaven is reached by the man'; आगस्यते 'one comes hither'; सुर्यते 'one sleeps'; श्रूयते 'it is heard', i. e. 'they say'. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, रामेण्डिंगा जीखते 'Rāma lives as a seer'.

Vocabulary X.

Verbs, with passives: क (p. kriyáte) make, do, perform. दंश (dáçati; p. daçyáte) bite. खन्(khánati; p. khäyáte, khanyáte) 2दा (dyáti; p. diyáte) cut. dig. गा (gåyati; p. gīyáte) sing.

ਧਵ (p. grhyate) take, receive, seize. दीव (divyati; p. divyote) play. 1 ur (p. dhīyáte) put, place.

2धा (dháyati; p. dhīyáte) suck.

धा (dhyāyati; p. dhyāyāte) think, ponder.

1पा (p. pīyáte) drink.

ly (Hindu y; p. pūryáte) fill.

बन्ध् (p. badhyáte) bind; entangle; catch.

1सा (p. mīyáte) measure.

वच् (p. ucyáte) speak.

वप् (vápati; p. upyáte) sow, scatter.

भास (p. çişyáte) rule; panish.

श्र (p. çrūyáte) hear.

ख (p. stūyáte) praise.

खप् (p. supyáte) sleep.

1 हा (p. hīyáte) abandon, give up; neglect.

হ্ন or হ্লা (hváyati; p. hūyáte) call. + সা call, summon.

Subst.:

आज्ञा f., command.

आशा f., hope.

काष्ठ n., fagot; wood.

गीत n., song.

ਬਣ m., pot, vessel.

चृत n., melted butter; ghee.

धान्य n., grain.

पाश्च m., noose, cord, snare.

भार m., burden.

भिच m., beggar, ascetic.

भत्य m., servant.

माला f., garland.

राज्य n., kingdom.

श्चिम m., child.

सर्प m., snake.

Adj.:

विधेय, f. ॰त्रा, obedient.

Exercise X.

रामेण पुत्राववोपनीयेते इति श्रूयते। ऋषिनृपेण धर्म पुच्छयते। २। घटौ घृतेन पूर्येते। ३। विह्नाः पार्श्वध्यन्ते। ४। जनैनंगरं गस्यते। ४। हे शिष्या गुरुणाह्रयध्वे। ६। नरैः कटाः क्रियन्ते। ७। कविभिनृपाः सदा सूयने। ८। प्रभूता भिचा गृहस्थस्य भार्यया भिच्नस्यो दीयते। ८। कन्यास्यां गीतं गीयते। १०। सेनैलोंकानां वसु चोर्यते। १०। इषुभी रणे उरयो नृपतिना जीयन्ते। १२। हे देवौ साधुभिः सदा स्वये थे। १३। दण्डेन बालाः शिष्यन्ते। १४। प्रभूतः काष्ठानां भारो नरेणोह्यते। १५। श्रुपेत जलं पीयते। १६। धर्मेण राज्यं शिष्यते नृपेण। १०। संपेण दश्चिते नरी। १८। सूतेनाश्वसाद्यते॥ १८॥

(Use passive constructions throughout.)

20. Grain² is scattered³ for the birds¹. 21. Garlands¹ are twined³ (use बन्ध) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand². 24. 'Pleasantly¹ (सुंदिन) one sleeps³ in the shade²'; so⁴ say⁵ the people⁶. 25. Both seers¹ sacrifice². 26. The father¹ sets⁴ hopes² on his child³ (loc.). ^{*}27. The scholar³ neglects⁴ the teacher's¹ command². 28. The two scholars¹ think³ about their text-book² (nom.). 29. Grain² is sown³ in the fields¹. 30. They play² with dice¹ (impers. pass.). 31. The king's¹ commands² are received⁵ by the obedient³ servants⁴. 32. The man¹ digs³ in the field².

Lesson XI.

178. Verbs. Imperfect Active, a-conjugation. The imperfect is formed from the present-stem by prefixing the augment \mathbf{w} , and adding a set of secondary endings.

179. If the present-stem begin with a vowel, the augment unites with it to form always the erddhi-vowel, not the guna: thus আ+ ছ or ছ or ए = ए; আ + ও or জ = আ; আ + মান্

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-नी, impf.-stem उपानय, i. e. उप + ग्र + नय; वि-नी, impf.-stem व्यनय.

181. The inflection in the active is as follows:

Sing. Dual. Plural.

1. चावदम avadam चावदाव avadava चावदाम avadama

2. चावदस avadas चावद्तम avadatam चावद्त avadata

3. चावद्त्त avadat चावद्ताम avadatam चावद्त avadan

182. The imperfect is the tense of narration; it expresses past

time simply, without any further implication.

183. Polysyllabic Feminines in ६ र, declined like नदी, 'river.'

	Sing.	Dual.	Plural.
N.	नदी nadī	नदौ nadyāu	नदास् nadyas
A.	नदीम nadim	7	नदीस् nadīs
I.	नद्या nadyā	नदीभ्याम् nadībhyām	नदीभिस् nadībhis
D.	नदी nadyāi	"	नदीभ्यस् nadibhyas
Ab.	नदास् nadyās	n	n
G.	ກ ກ	नवोस् nadyos	नदीनाम् nadinām
L.	नदाम् nadyām		नदोषु nadīṣu
V.	निंद nadi		

184. Final nasals. The nasals জ্, মা, and ল্, occurring as finals after a short vowel, are doubled before any initial vowel: thus, স্থানিস্থল সাৰ becomes সানিস্থলৰ.

Vocabulary XI.

Verbs:	विश् + प्र (praviçáti) enter.
कृत् + ग्रव (avakṛntáti) cut off or	+ उप seat oneself.
down.	ह + आ (āhárati, -te) fetch, bring.
uz (páthati) recite, read.	

Subst.:

चर्च m., purpose; meaning; wealth.
इन्द्र m., nom. pr., the god Indra.
इन्द्राणी f., nom. pr., the goddess
Indrāṇī.
काच n., poem.
ग्रन्थ m., literary work, book.
जननी f., mother.
दासी f., female slave, servant.
देवी f., goddess, queen.
नगरी f., city.

पत्नी f., wife, consort.
पुची f., daughter.
पुस्तक n., book (manuscript).
पूर् m., flood, high water.
पृथिवी f., earth; ground.
ब्राह्मण m., priest, Brāhman.
सत्य m., fish.
वापी f., cistern.
सभा f., council, meeting.
सेना f., army.
स्तोच n., song of praise.

Exercise XI.

नृपतिनंगरीं सेनयांजयत । १। वतयः सभायां काव्यान्यपटन् । २। दास्त्रो (ज्ञमानयम् । ३। देवीदेवां इहिरपूज्यत् । ४। साधोः पत्न्या भिचवे रूपकाणि दीयने। ५। नदीषु मत्यानपन्धाम । ६। पुस्तकं पुत्रा अयक्टिष्णुः । ७। नगर्था रप्यासु गजावभाग्यताम् । ६। पृथिवाः प्रभूता विहगा उद्पतन्। ६। गृहं नदाः पूरेणो ह्यते। १०। पत्नीभिनेरा नगर् आगक्कन्। ११। यदा भिवो विष्णु य ग्यमपठतां तदार्थं नावागक्काव । १२। भिष्या गुरोर्गृहं प्राविभन्नपाविभं कटयोः पृथिन्याम् ॥ १३॥

14. When ye besought (प्राप्ट) the king for protection (acc.), then ye were (स्वा) in misfortune. 15. In the two rivers Ganga and Yamunā it is (दिन्ते) high-water. 16. The two women sang a song of praise about Rāma (gen.). 17. O' seers, why do ye both sacrifice to the goddesses with melted butter? 18. The queen's women-servants brought jewels and precious stones. 19. In anger (abl.) the teacher struck the scholar with his hand. 20. The two servants brought water from the cistern in pots. 21. Ye cut off (impf.) wood from the trees with the axe. 22. The seer praised Indrant. Indra's consort, with hymns.

Lesson XII.

185. Feminine Substantives in ξ i and ξ u are declined as in the paradigms on the next page. The two series of forms exhibit complete parallelism: where the one shows i, y, e, or ay, the other shows respectively u, v, o, or av; cf. §§ 50, 51. In the D., Ab.-G., and L. sing., these stems sometimes follow ξ ; thus matyāi, -yās, -yām; dhenvāi, -vās, -vām.

186. Feminines in द i and उ u: स्ति 'opinion'; धेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् matis	मती matī	मतयस् matayas
A.	मतिम् matim	7 7	मतीस् matīs
I.	मत्या matyā	मतिभ्याम् matibhyām	मतिभिस् matibhis
D.	मतये mataye	7	मतिस्यस् matibhyas
Ab.	मतेस् mates	7	,,,
G.	n - 2	मत्योस् matyos	सतीनाम् matinām
L.	मती matāu	n , , , , , , , , , , , , , , , , , , ,	मतिषु matişu
V.	मति mate		
N.	धेनुस् dhenus	धेनू dhenū	धेनवस् dhenavas
A.	धेनुम् dhenum	7) 7)	धेनूस् dhenūs
I.	धेन्वा dhenvā	धेनुस्थाम् dhenubhyām	धेनुभिस् dhenubhis
D.	धेनवे dhenave	n	धेनुस्यस् dhenubhyas
Ab.	धेनोस् dhenos	3	n
G.	5	धेन्वोस् dhenvos	धेनूनाम् dhenūnām
L.	धेनी dhenāu	9	धनुषु dhenuşu
v.	धेनो dheno		이 등에 가는 마음을 하는 것 같아 많은 경기를 받는 것이 없다.

187. Adjectives in इ i and उ u are often inflected in the feminine like मित and धेन. But adjectives in उ u preceded by one consonant often form a derivative feminine stem by adding ई र Thus, बड़ 'much', N. masc. बड़स, f. बड़ी, n. बड़; गुर 'heavy', m. गुरुस, f. गुर्वी, n. गुरु. This fem. is then declined like नही.

Vocabulary XII.

Verbs:	हिश् + उप (upadiçáti) teach, in-
au (kálpate) be in order; tend	struct.
or conduce to (w. dat.).	2विंद् (vindáti, vindáte) acquire.

Subst.:

वालह m., quarrel.

काच n., poem.

नीर्ति f., glory.

गोप m., cowherd, shepherd; राति f., night. guardian.

anfa f., birth; caste; kind.

धृति f., decision of character; courage.

पार्धिव m., prince.

बुद्धि f., prudence, intelligence.

भिता f., devotion, honor.

आग m., part, piece.

भृति f., prosperity, blessing. भूमि f., earth, ground, land. मचिका f., fly, gnat.

सति f., salvation. deliverance.

यप्टि f., stick, staff.

र्ज्यि m., ray; rein.

झण m., wound.

श्चान्ति f., repose.

श्रुति f., hearing; holy writ.

स्मृति f.. tradition; law book.

ভাষ m., sleep; dream.

हुन f., jaw.

Adj.:

नीच. i. 'आ, low.

मुख्य, f. •श्रा, principal, first.

लघु m., f., n., or f. •ध्वी, light.

Exercise XII.

मिचना त्रणमिक्ति धनमिक्ति पार्थिवाः। नीचाः वलहमिक्ति ग्रानिमिक्ति साधवः॥ १॥

शान्यर्षय इह शोभने । १। श्रुतौ बद्घीषु स्नृतिषु च धर्म उपदि-ऋते।२।राज्यां सप्तंन लभामहे।३। बह्वीं कीर्ति घृत्याविन्दन्नृप-तिः। ४। पुर्खेन मुक्तिं समध्वे। ५। बह्ननिष्ट्रिणे ऽरिष्वचिपन्नुपतिः। ६। हन्वामयां लघा यथाताडयम् । ७। नृपतेर्बुद्धा चियाणां कलहो (भाम्यत्। ८। मुद्राणां जातयो नीचा गखन्ते। ए। विजातीनां जातिषु ब्राह्मणा मुख्याः।१०। धर्मी भूती कल्पते।११। जात्या चर्वियौ वर्तेथे।१२। भूमेभीगं त्राह्मणायायक्त्यार्थिवः । १३ । अया अत्राम्यन्भूमावप-तंस्र ॥ १४ ॥

15. Visnu³ rejoices⁴ at the devotion² (instr.) of the pious¹ (pl.), and gives deliverance. 16. Men of many castes dwelt in the city4. 17. The birds1 see3 the hunter2, and5 fly up6 from the ground⁴. 18. By the power² of intelligence¹ we overcame⁴ adversity³. 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and³ diligence² ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's² glory³ (two datives). 22. For prosperity¹ we bow before³ Çiva² (acc.). 23. The reins¹ are being fastened⁴ (art) to the horse's² jaws³ (loc.). 24. In the night¹ we both read³ (impf.) holy writ².

Lesson XIII.

188. Verbs, α -conjugation. Imperfect Middle. The imperfect middle of verbs in α is as follows:

Sing. Dual. Plural.

1. ग्रजमे dlabhe (a + i) भावहि álabhāvahi भामहि álabhāmahi
2. ग्रजमथास álabhathās भोषाम álabhethām भाष्यम् álabhadhvam

3. ग्रन्भत álabhata •भेताम álabhetām •भन्त álabhanta

With एथाम् and एताम् of the dual, cf. एथे and एते of the pres. ind. mid.

189. Root-words in ₹ ī are declined as follows:

	Sing.	Dual.	Plural.
N. V	धीस् dhīs	धियौ dhiyāu	धियस् dhiyas
A.	धियम् dhiyam	n n	n n
I.	धिया dhiyā	धीस्याम् dhībhyām	धीमिस् dhībhis
D.	धिये dhiye	, ,	धीग्यस् dhībhyas
Abl.	धियस् dhiyas	n 7	n n
G.	n	धियोस् dhiyos	धियाम् dhiyām
L.	धिचि dhiyi	7) 7	धीषु dhīṣu

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow नही; thus, dhiyāi, dhiyās, dhiyām, dhīnām. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final $\bar{\imath}$ is split into iy.

190. The following additional prefixes are used with verbs: पश्चि 'over, above, on'; अपि 'unto, close upon' ; अभि 'to, unto'. 'against' (often with implied violence); for 'down, into, in'; yfa 'back to, against, in return'; fa 'apart, away, out'.

191. Both in verbal forms and in derivatives, the final T or 3 of a prefix ordinarily lingualizes the initial H of a root to which it is prefixed; and, in a few cases, the q remains even after an interposed अ of augment or reduplication; thus, from सद + नि, निषीदतिः स्था + अधि, pres. pass. अधिष्ठीयते, impf. pass. अधा-ष्टीयतः

192. The final स of prefixes in इस and उस becomes ष before initial का, ख, प, फा; thus. from पद + निस्, निष्पदाते.

Vocabulary XIII.

Verbs:

क्रम + अति (atikramati, -kramate) pass beyond or by, transgress.

arise from (abl.).

धा + ऋषि cover, keep shut.

नश + वि (vináçyati) disappear, सिव + नि (nisévate) dwell; devote perish.

equip.

पद + निस (nispadyate) grow; हन + प्रति hinder; injure; offend. årise from (abl.).

भाष + प्रति (pratibhāsate) answer (w. acc. of pers.).

भु+ प्र arise; rule.

जन + उद (ujjáyate) be born, (च (racáyati) arrange, compose (a literary work).

+ प्र arise, come into existence. सिध् +प्रति (pratisédati) hold back; forbid.

oneself to; attend.

नह + सम (samnahyati) gird; स्था + अधि mount, stand above or over; rule, govern.

Sometimes, with the verbs are and un, abbreviated to u; but in classical Skt. most commonly used as a conjunction: 'also', "too".

Subst.:

अन्जा f., permission. द्वित m., god; lord. कपोत m., dove. कर्ण m., ear. काम m., love, desire. कार्ण n., reason, cause. क्रीध m., anger. जाल n., net. en f., understanding, insight. नाश m., destruction. पद्म m., n., lotus. पुरुष m., man (homo). महाराज m., great king. म्नि m., sage; ascetic.

मेखला f., girdle. मोह m., infatuation. र्थ m., wagon. लोभ m., desire, avarice. वसति f., dwelling. श्री f., luck, fortune, riches; as nom. pr., goddess of fortune. समृद्ध m., ocean. सप्टि f., creation. ही f., modesty, bashfulness. Adj.: कत्स्त, f. •ग्रा, whole.

चार, f. ॰ ह, beautiful.

धीर, f. •आ, steadfast, brave.

श्वेत, f. • आ, white.

Exercise XIII.

बोभात्त्रोधः प्रभवति जोभात्कामः प्रजायते। लोभान्मोहस नाग्रस लोभः पापस कारणम्॥२॥

न्पतिऋषिणा पापात्रव्यविध्यत। १। हरेभीयीयां चारवः पुत्रा अ-जायना। २। धीरं पुरुषं श्रियः सदा निषेवनी। ३। पार्थिवसाजां प्रवृ त्राया (gen.) वसतिः। । धियो वसेन पुरुषा दःखानि पार्यन्ति। ६। रथो अधिशीयत रामेण। ७। कवेर्गृहं श्रिया-श्रोभत। ८। शियु ब्राह्मयेषां जनन्या। ८। भानुमैचतर्षिः। १०। गु-रोरनुज्ञया कटे शिष्यानुपाविशताम् । ११ । मुनिरी खरस सृष्टिं था-यति। १२। चेनेषु धान्यं निष्पद्यते। १३। गुरवो यन्यान्रचयन्ति शि-ष्या य पत्तकानि लिखन्ति ॥ १४ ॥

15. *The goddess of fortune was born from the ocean. 16. Why did ye hold your ears shut? (pass. constr.) 17. "The Çūdras spoke

^{*} As the principal euphonic rules have now been stated and

the language of the Aryana": thus answered (impers. pass.) the Brāhmans. 18. By its cleverness the dove was freed from the net. 19. The teacher girded both boys with the girdle. 20. When the scholar's modesty disappeared, then the law was offended against. 21. Whence did ye get () the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (dat.) we took refuge with the king (y-y). 24. Two law-books were composed by Viṣṇu. 25. The milk of the black cow is drunk by both children.

Lesson XIV.

193. Verbs, a-conjugation. Present Imperative Active. The inflection of this mode is as follows:

	Sing.	Dual.	Plural.
1. वद्	ानि vádāni	वहाव vädāva	वहास vádáma
2. वद्	váda	वहतम् vådatam	वद्त vádata
३. वद्	g vádatu	वदताम् vädatān	। वदन्तु vádantu

- 194. The three first persons are properly subjunctive forms, and accordingly often express a wish or future action.
- 195. The second and third persons of the imperative express oftenest a command; sometimes a wish or future action. The negative used with the imv. is #1.
- 196. A rare imv. form, either 2nd or 3rd pers. sing. (or plur.), is made with the ending तात; thus, भवतात. Its value is that of a posterior or future imv. (like the Latin forms in to and tote).
 - 197. Root-words in 3 ū, inflected like \(\mathred{1} \) f., 'earth'.

exemplified in the exercises, no further indication need be made, except in special instances, of the position of the words in the Sanskrit.

	Sing.	Dual.	Plural.
NV.	भूस् bhūs	भुवी bhuvāu	भुवस् bhuvas
A.	भुवम् bhuvam	.	n n
I.	भुवा bhuvā	भूश्याम् bhūbhyām	भूभिस् bhūbhis
D.	भुवे bhuve		मूखस् bhūbhyas
Ab.	भुवस् bhuvas		n n
G.	7	भुवोस् bhuvos	भुवाम् bhuvām
L.	भुवि bhuvi	7	Hg bhūșu

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow नदी; thus, bhuvāi, bhuvās, bhuvām, bhūnām. Cf. §§ 185, 189.

198. Polysyllabic Feminines in জ ū, inflected like ব্যু f., 'woman'.

	Sing.		Dual.	F	Plural.
N.	वधूस् vadhūs	वध्वी va	dhvāu	वध्वस् ७	adhv as
Α.	वधुम् vadhūm	, 29	n	वधूस् ए	adhūs
I.	वधा vadhvā	वध्याम	vadhūbhyām	वधूभिस्	vadhūbhis
D.	वध्वै vadhvāi	'n	77	वधूभ्यस्	vadh ū bhyas
Ab.	वध्वास् vadhvās	77	n	77	77
G.	מ מ	वध्वोस्	vadhvos	वधूनाम्	vadhūnām
L.	वध्वाम् vadhvām	n	רכ	वधूषु एव	dhūṣu
v.	वधु vadhu				

Vocabulary XIV.

Verbs: चस् + अभि (abhyásyati) repeat, वस् + नि(nivásati) inhabit; dwell. study, learn. + \$\pi (pr\d{syati})\$ throw forward or into. दिश + आ (ādiçáti) command.

हुश् in pass. (dṛçyáte) seem, look. वृत् + प्र (pravártate) get a-going, break out, arise. अच (çócati) sorrow, grieve. सद् + नि (niṣidati) seat oneself.

Subst.: श्रतिथि m., guest. अनुत n., untruth. अध्यास m., study; recitation. आदेश m., command, prescription. आसन n., seat, chair. जुह्न f., spoon, esp. sacrificial spoon. पाउ m., lecture, lesson. प्रजा f., creature; subject. If f., earth, ground. भुष्ण n., ornament. भू f., eyebrow. वध f., woman, wife. वेडि f., altar. স্থায় f., mother-in-law.

सुति f., song of praise; praise. सुषा f., daughter-in-law.

Adj.:

अपर, f. °आ, lower; other.

पर, f. • आ, highest; other.

বন্ধ, f. •স্কা, crooked, bent.

सुन्द्र, f. दे, beautiful.

Adv.:

अधस्तात् under, underneath (gen.).

चिरम् long (of time).

दीर्घम् far, afar.

मा prohibitive particle, like Greek

μή, Latin ne.

ৰা (postpos.) or.

ह्रस्वम् near by.

Exercise XIV.

धर्म चरत माधर्म सत्यं वदत मानृतम्। दीर्घ पञ्चत मा हस्वं परं पञ्चत मापरम्॥३॥

जयतु महाराजिश्वरं च कृत्लां भुवमिधितिष्ठतु। १। प्रयागं गच्छतं सु-खेन च तच निवसतम् । २ । सुन्द्र्यां (gen.) भुवी वक्रे दृश्वेते । ३ । गुरव आसने निषीदन्तु भृवि शिष्याः । ४ । खुषािभः सह श्वश्रूणां कलहः प्रावर्तत । ५ । हे चित्रयाः कुन्तान्चिपतृषू सुञ्चत पापाञ्श्वनून्द्रण्डयतृति कोधान्नृपतिरभाषत । ६ । अतिथिं पृच्छतु राची कुन न्यवस इति । ७ । श्वश्याः कोपाच्छोचतः खुषे । ८ । वध्याः क्लिद्यात्वृषिः । ६ । पाठस्थाभ्या-साय शिष्यावागच्छतािमति गुरोराज्ञा । १० । जुद्धां घृतं प्रास्था-नि । १९ । हे वधु वाष्या जलमानय । १२ । जुद्धां घृतं तिष्ठति । १३ । भुवोरधसान्ने वर्तेते ॥ १४ ॥

15. The women sing the praises (singular) of Indrani (pass. constr.). 16. "Study ye holy writ and the sciences, speak the

the truth, honor your teachers": thus is the prescription of the text-books for scholars (gen.). 17. Let kings protect their subjects and punish the wicked: thus is the law not offended (grass.). 18. O women, reverence your mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. "Bring the jewels": thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. "Let us play with dice for money" (instr.): thus spoke the two warriors (pass.). 23. "To-day let me initiate (imv.) my two sons": thus says the Brāhman. 24. Let the men dig a cistern.

Lesson XV.

199. Verbs, α -conjugation. Present Imperative Middle. The present imperative middle is inflected thus:

Sing. Dual. Plural.

1. जर्मे lábhāi जभावह lábhāvahāi जभामह lábhāmahāi

2. जभस्व lábhasva जभेशाम lábhethām जभस्मम् lábhadhvam

3. जुमताम lábhatām जुमेतास lábhetām जुमनास lábhantām

200. The first persons are really subjunctive forms. The inflection of the passive inv. is precisely similar; thus, किय, क्रियं, क्रियंताम, etc.

201. Nouns in $\exists z r$. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see Introd., § 87). In the weak cases (except loc. sing.) the stem-final is $\exists z r$, which in the weakest cases is changed naturally to $\forall r$. But as regards the strong cases, the stems of this declension fall into two classes: in the one — which is much the larger, comprising all the nomina agentis, and a few others — the $\exists z$ is vriddhied, becoming $\exists z r r$ while in the other class, containing

most nouns of relationship, the $\exists z$ is gunated, becoming $\exists z \in ar$. In both classes, the loc. sing. has $\exists z \in ar$ as stem-final. The ablegen. sing. is of peculiar formation; and the final $z \in r$ is dropped in the nominative singular.

202. Nomina agentis in ऋ r, like कर्न m., 'doer'.

	Sing.	Dual.	Plural.
N.	वार्ता kartā	वर्तारी kartārāu	वर्तारस् kartāras
A.	कर्तारम् kartāram	"	वार्तृन् kartin
I.	कर्ना kartrā	कर्तृभ्याम् -trbhyām	वर्तृभिस् kartṛbhis
D.	कर्ने kartre		वर्तृभ्यस् kartṛbhyas
Ab.	कर्तुर् kartur (or -us)		3 7
G.			कर्तृणाम् kartṛṇām
L.	वर्तरि kartari	,	कर्तृषु kartṛṣu
v.	कर्तर् kartar		

203. Two nouns of relationship, ख्रमु f., "sister", and नप्तृ m., 'grandson', follow this declension; but ख्रमु makes the acc. pl. ख्रम् svasī-s.

204. The nouns of agency are sometimes used participially, or with adjective value. The corresponding feminine-stem is made in $\hat{\xi}$ i, and declined like नदी; thus, कर्जी kartri.

205. The grammarians prescribe a complete neuter declension also for bases in \(\bar{q} \), precisely analogous with that of \(\bar{q} \) \(\bar{\tau} \) or \(\bar{u} \bar{u} \), but such forms are rare.

Vocabulary XV.

Yerbs:

ন্ধ + অনু (anugácchati) follow.

বিষ্ + আনু (agráyate) go for protection to, take refuge with perform, do.

(acc.).

Subst.:

याचार्य m., teacher.

नर्ते m., doer, maker, author; as adj., doing, making.

काल m., time.

auf f., graciousness, pity.

हात m., giver; as adj., generous.

दर्जन m., scamp, rogue.

books); as adj., seeing.

धात m., creator.

निश्चय m., decision; certainty.

नेतृ m., leader.

ufus a m., learned man; pandit. better (w. foll'y abl.).

पह n., step.

प्रायश्चित्त n., penance, expiation. भर्त m., supporter, preserver; lord, husband: master.

रचित m., protector.

व्यवहार m., trial, law-suit.

श्रास्त m., punisher, governor.

सृष्ट् m., creator.

द्रष्ट m., seer, author (of Vedic नमस n., honor, glory (often as indecl., w. foll'q dat.).

Adj.:

दिंदू, f. ॰आ, poor.

बर, f. •आ, best, most excellent;

Exercise XV.

दर्जनस्य च सर्पस्य वरं सर्पो न दर्जनः। सपों दश्रति कालेन दुर्जनस्तु पदे पदे*॥ ४॥

ग्राचार्च लभस्व प्रायश्चित्तं समाचरैति पापं द्विजातय ग्रादिशन्ति।१। कार्यानि रचयाम कीिर्त विन्हाम नुपतीनाश्रयामहै श्रियं लभामहा इति कवयो वदन्ति । २ । खसुर्गृहे कन्ये न्यवसताम् । ३ । नृपे रिच-तिर्* सुखेन प्रजा वसन्ति। ४। धर्माय देवान्यजावहा अर्थाय कीर्तये च सभासु पण्डितैः सह विवदावहा इति ब्राह्मण्ख पुत्रयोर्निश्चयः। ५। मुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुष्यैर्भक्त्या सेव्यताम् । ६। नृपतयः प्रजानां रिचतारी दुर्जनानां च शास्तारी वर्तनाम्। ७। शास्त्रस्य कर्चे पाणिनचे नमः। प। लोकस सष्टुम्यो वसूनां दातृम्यो देवेम्यो नमो नमः॥ ८॥

^{*} Words are often repeated, to give an intensive, a distributive, or a repetitional meaning. So here: "at every step". The position of च is very unusual; it would naturally follow सपेख-

^{**} Loc. absol. — supply "being".

10. Let the wife love her husband. 11. Let the warriors follow their leaders and fight with the enemy (pl.). 12. At the river the boy is to meet his two sisters (instr.). 13. The world was created by the creator. 14. In the houses of pious givers alms is given to ascetics. 15. King Bhoja was (अवतत) generous toward the author (loc.) of the eulogies. 16. Let servants always be useful to (Aq) their masters (acc.). 17. For protection (acc.) betake yourselves to the gods, the protectors of the pious. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend before thee! 20. The man leads his sisters to the city (pass. constr.).

Lesson XVI.

206. Verbs, a-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3rd pl. act. UR, in 1st sing, mid. A, in 3rd pl. mid. I, ran). After an a-stem, this mode-sign, in all voices, is \(\frac{1}{2}\), unaccented, which blends with the final a to \(\frac{1}{2}\) (accented, or not, according to the accent of the a): and the \(\frac{1}{2}\) is maintained unchanged before a vowel-ending (\(\frac{1}{2}\)\), \(\frac{1}{2}\), \(\frac{1}{2}\)\ means of an interposed euphonic \(\frac{1}{2}\)y. The inflection in the active voice is as follows:

	Sing.	Dual.	Plural.
· 1.	वदेयम् vádeyam	वदेव vádeva	वदेस vádema
2.	वदेस् vádes	वदेतम् vådetam	बदेत vádeta
3.	वदेत् vádet	वदेताम् vödetām	वदेयुस् vádeyus
	Similarly, विशेषक	ricenam नहीगम	nahuenam सोउरीसम

Similarly, विश्वयम् viçéyam, नह्ययम् ndhyeyam, चोर्ययम् cordyeyam, etc.

207. The optative expresses: 1. wish or desire; 2. request or entreaty; 3. what is desirable or proper; 4. what may or might, can or could be. It is also largely used in conditional sentences. The subject is often indefinite and unexpressed. The negative used with the opt. is $\neg na$. Both the prescriptive and the prohibitive optative are very common.

208. The nouns of relationship in ऋ (except स्त्रम् and निप्नृ—see § 203) gunate ऋ in the strong cases; thus, पितृ m., 'father', मात् f., 'mother', declined as follows:

	Sing.	Dual.	Plural.
N.	पिता माता	पितरी मातरी	पितरस् मातरस्
A.	पितरम् मातरम्		पितृत् मातृस्
I.	पिचा माचा	पितृभ्याम् मातृभ्याम्	पितृभिस् मातृभिस्
	etc.	etc.	etc.

V. पितर् मातर्

209. The stem in m., f., 'bull' or 'cow', is declined thus:

	Sing.	Dual.	Plural.
NV.	गीस् gāus	गावी gāvāu	गावस् gāvas
A.	गाम् gām	n 7	गास् <i>gās</i>
I.	गवा gavā	गोभ्याम् gobhyām	गोभिस् gobhis
D.	गवे gave	, n	गोभ्यस् gobhyas
Ab.	गोस् <i>gos</i>	7 7	"
G.	57 J	गवोस् gavos	गवाम् gavām
L.	गवि gavi	מ מ	गोषु goşu

Vocabulary XVI.

Verbs:

सन् (mányate) think, suppose. सुद्ध (módate) rejoice.

ग्रंस (çáṅsati) proclaim (see also in Vocab. l.). member; think of; teach, esp. in pass. 'it is taught', i.e. 'traditional'.

Subst.:

m., f., bull, steer, cow; f., speech.

गोल n., ox-nature; stupidity.

ETH m., fodder, hay.

जामात m., son-in-law.

द्दित f., daughter.

पुद्ध n., mud, bog.

पित m., father; du., parents; pl., manes.

प्रयोत् m., user, arranger.

वध m., wise man, sage.

खात m., brother.

मात f., mother.

मास m., month.

युग्न n., pair.

रच्या n., protection.

श्राह n., an oblation to the manes, यदि if. accomplanied by a sacrificial Hम्यव well, properly.

meal and gifts to the Brahmans.

Adj.:

ग्रधिक, f. •श्रा. more, greater, greatest.

कामद्घ, f. ॰ आ. granting wishes; as f., sc. धन, the fabulous Wonder-cow.

दृष्प्रयुक्त, f. ॰ आ, badly arranged or used.

प्रयुक्त, f. •आ, arranged, used.

श्रेष्ठ, f. आ, best.

Pron.:

सा f., she, it.

Adv. and Conj.:

चेत् if.

नित्यम् always, daily.

Exercise XVI.

गीगीं: कामदुघा" सन्यक् प्रयुक्ता सर्यते बुधैः। दुष्प्रयुक्ता पुनर्गोत्वं प्रयोक्तः सैव शंसति ॥ ५॥ भतीरं भर्तृश्च पितरं मातरं च पत्नी देवानिव पूजयेत्। १। गा रचेत्र-वां रचणिन पुखं भवतीति दिजातयो मन्यन्ते। २। यदा प्रयाग त्राग-क्रिव तदा पिने पत्रं लिखेव।३। पितृभ्यो मासे मासे श्राडं यक्रेयुः।४। याममय गच्छेतमिति मातरी पुत्रावभाषेताम्। ।। गोः चीरेण शि-श्वी मोदनाम । ६। गामतिथये पचेमेलाविभीयीमवदत् । ७। दुहि-

Predicate. Play upon words throughout the verse.

तरं पितरी रचेतां खसारं आतरो मातृः पुनास रचेयुः। प्र। यदि शास्त्रमभ्यखेयं तदा गुरवसुष्येयुः। ए। हे खसः पिनोर्गृहे तिष्ठेः। १०। बाज्ञभ्यां नदीं न तरेत्। १९। हे शिश्रवः पितृन्सेवध्यं आतृ्यां स्नि-द्यतः॥ १२॥

13. By Rṣabhadatta, son-in-law of Nahapāna, many cattle and villages and much money were given to the Brāhmans. 14. Thou shalt give the mother's jewels to the sisters (opt. or imv.). 15. Let the coachman bring (चा-ह) fodder for the horses; let him not torment the horses. 16. Of the father's property a greater part is to be given (imv.) to the eldest of the brothers. 17. "Children, bring wood and water into the house daily"; thus was the father's command. 18. Let the cows graze in the forest. 19. Let both live on the milk (instr.) of the black cow. 20. The wagon is drawn by two steers. 21. The seer rejoices over the pair (instr.) of white steers. 22. Hari and Çiva marry two sisters, the daughters of Rāma.

Lesson XVII.

210. Verbs, α -conjugation. Present Optative Middle. The optative middle (and passive) of α -stems, formed as shown in the preceding lesson, is inflected as follows:

Sing. Dual. Plural.

- 1. जभेय lábheya जभेवहि lábhevahi जभेमहि lábhemahi 2. जभेशास lábhethās जभेयाशाम् lábheyāthām जभेध्यम् lábhedhvam
- 3. जुभेत lábheta जुभेयाताम lábheyātām जुभेरन lábheran

Similarly चोर्येय coryéya. संगक्किय samgaccheya, etc.

211. Declension. The stem नी f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: नीस, नावम, नावा, etc.; नावी, नीभ्यास, etc.; नावस, नीभिस, etc.

212. The stems ending in long vowels (), (), (s) fall into two well-marked classes: A. root-stems — mostly monosyllabic — and their compounds, with a comparatively small number of others inflected like them; B. derivative feminine stems in (s) and (s), with a few in (s), inflected like (s) (s), (s) and (s). The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with (s) inserted before (s) of the gen. pl. The simple words are as nouns with few exceptions fem.; as adjectives (rare), and in adjective compounds, they coincide in masc. and fem. forms. The declension of the simple words in (s) and (s) has been given (in (s) 189, 197); those in (s) are so rare that it is not possible to make up a whole scheme of forms in actual use.

213. When any root in आ or है or ज is found as final member of a compound word, these root-finals are treated as follows:

1. Roots in आ lose that vowel before vowel-endings, except in the strong cases and in the acc. pl., which is like the nominative.

Thus, विश्व-पा m., f., 'all-protecting':

Sing.	Dual.	Plural.
N.V. विश्वपास् -pās	विश्वपी -pāu	विश्वपास् -pās
A. विश्वपास् -pām	विश्वपाभ्याम्	
I. विश्वपा viçvap-ā	विश्वपोस् viçvap-os	विश्वपाभिस् etc.

214. 2. Roots in दे and ज change their final vowel, before vowel-endings, into य and च, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into द्य and उन्. Thus, यन-क्री m., f., 'corn-buying': nom.-voc. यन-क्रीस, acc. यनक्रियम; खल-पू m., f., 'street-sweeper': nom. sing. खलपूस, acc. खलप्बम्.

Vocabulary XVII.

Verbs:

इंच + प्रति (pratikṣate) expect. नन्द् + ग्राभ (abhinandati, poet. -te) rejoice in, greet with joy (acc.). रम् (rámate) amuse oneself. + वि(virámati) cease from (abl.); cease.

खा+ ऋनु (anutisthati) follow out, accomplish.

Subst.:

उद्यान n., garden.
कृषि f., agriculture.
कृषि f., agriculture.
जीवित n., life.
निदेश m., command.
पाश्रपाद्ध n., cattle-raising.
पुरोहित m., domestic priest, chaplain.
भच्ण n., eating.
भृतक m., servant.
मर्ण n., death.

대국 n., friend. 명명 n., battle. 리া덴코 n., trade. বিधি m., rule; fate. 캠켓 t m., father-in-law. Adj.: 라로, f. °আ, good, pleasant, dear; as n. subst., fortune.

संदिग्ध, f. ॰ग्ना, doubtful; unsteady.

Exercise XVII.

नाभिनन्देत मरणं नाभिगन्देत जोवितम् । कालमेव प्रतीचेत निर्देशं भृतको यथा ॥ ६॥

श्रातरि सेनाः शरानमुञ्चन्।। यदि नरः श्रुतेः स्नृतेश्व विधीननुतिष्ठे-युस्तदा साधुभिः शस्त्रेरन्। २। वैश्वाः कृष्ण वाणिक्येन पाणुपास्त्रेन वा वर्तेरन्। ३। संदिग्धां नावं नारोहित्। ४। यदि गङ्गाया वारिणि स्नि-येध्वं तदा खर्गे सभेध्वम्। ५। जामातरः स्रणुरान्सुषाः स्रश्रूर्दुहितरस्र पुनास्य पितरी सेवेरन्। ६। ब्राह्मणैनं। देधिनं तीर्येत। ७। श्रचुभिनं पराजयेथा द्ति नृपतिं प्रजा वदन्ति। ८। नृपती स्ररिभिर्युध्येया-ताम्। ६। नीषु युद्धमभवत्। १०। बालावुद्याने रमेयाताम्॥ १९॥

^{*} Rule for an ascetic, who is to put aside all earthly desires and passions.

12. Let fodder be brought () (opt., imv.) by the brother for the horses of the all-protecting king. 13. May ye see good fortune (pl.); may ye acquire () glory. 14. The king with his warriors crossed the sea in a ship. 15. Tell (opt., imv.) where our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (abl. of value) the fruits (gen.). 17. Mayest thou be saved by the all-protector from thy misfortune. 18. To-day let the king's two sons be consecrated (opt., imv.) by the house-priest. 19. Ye both shall greet (opt., imv.) your parents. 20. If we two should speak untruth, then we should be punished by the king. 21. May I conquer the enemies with my brave warriors: thus is the king's wish (use up pass.). 22. May we receive the reward of virtue.

Lesson XVIII.

- 215. Causative. The chief points to be noticed in the formation of causative-stems have been given already (in Less. VII); some additional ones follow.
- 216. Most roots in आ and सु add ए before the conjugationsign; thus, दापर्यात from 1दा; धापर्यात; गापर्यात; अपैयति from सृ. श्रा makes श्रपर्यात; ज्ञा and स्ता, sometimes ज्ञापर्यात, etc., sometimes ज्ञापर्यात, etc. 1पा, 'drink', makes पार्यात (as though from पी). A few roots in द and द take the same ए, with various irregularities; thus, श्रधापर्यात from श्रध-द.
- 217. Medial or initial आ in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत् पातयात; कम्, कामयते; चम्, चामयति. But most roots in अम्, and जन्, लर्, प्रथ्, अथ्, with other rarer ones, generally keep the आ short; thus, गम्, गमयति.

- 218. Final vowels take vṛddhi before ऋष; thus, मू, भावयति; कृ, कार्यति
- 219. Some verbs of causative meaning are by formation denominatives; thus पालयति, 'protect', called causative to प्रपा; प्री- एयति, to प्री; भीषयति, to भी; घातयति, to हन्.
 - 220. For the passive of causatives, see Less. X.
- 221. The causatives of intransitive verbs are transitive. The causatives of transitive verbs are construed sometimes (a) with two accusatives, sometimes (b) with an acc. of the object and an instrumental of the agent. Thus, "he causes the birds to eat the cakes" may be rendered either (a): विह्नान् पिएडान् खादयति, or (b) विह्नी: पि॰ खा॰.
- 222. Participles. The general participial endings are अन्त (weak form अत्) for the active, and आन for the middle. But after a tense-stem in अ, the active suffix is virtually न्त, one of the two अ's being lost; and the middle suffix is मान (except आन sometimes in causative forms). Thus, भवन्त bhávant, तुद्न्त् tudánt, दीव्यन्त् divyant, चोर्यन्त् coráyant; भवमान bhávamāna, etc. For the declension of the participles in अन्त् see below, Less. XXIII.
- 223. Pronoun of the First Person. The pronominal declension exhibits some striking peculiarities which are not easily explained. The pronoun of the first person is declined thus:

	Sing.	Dual.	Plural.
N.	ग्रहम्	ग्रावाम्	वयम्
A.	साम्, मा	त्र्यावास, नी	ऋसान्, नस्
I.	मया	त्रावास्याम्	ग्रसाभिस '
D.	मह्यम्, मे	", गौ	ग्रह्मस्यम्, नस्
Ab.	मत्		ऋस्रत्
G.	सस, मे	म्रावयोस्, नी	ग्रसावम्, नस्
L.	मिथि	7	असा सु

224. The forms मा, मे, नी, नस are enclitic, and are never used at the beginning of a sentence, or before the particles T. एव, वा.

225. In pronouns of the first and second persons the plural is often used for the singular. Pronouns (and other words as well) show in Sanskrit a curious tendency to agree in form with the predicate rather than with the subject to which they refer.

Vocabulary XVIII.

Verbs. with causatives:

ग्रम् eat; caus. (āçáyatí) make यज् sacrifice; caus. (yājáyatí) eat; give to eat.

र + अधि study, read; caus. (adhyāpayati) teach.

au in caus. (kalpayati, -te) make; ordain, appoint.

जन in caus. (jandyati) beget.

লা + আ in caus. (ājāāpāyati) command.

137 give; caus. (dāpāyati) make give or pay.

द्रम् see ; in caus. (darçayati) show. 1धा + परि., in caus. (dhāpayati)

make put on, clothe in (two acc.).

नी + अप lead away (caus. apanāyáyati).

প্রথ in caus. (pratháyatí) spread, proclaim.

म die; caus. (mārāyati) kill.

make to sacrifice; offer sacrifice for (acc.*).

वद + श्राभ in caus. (abhivādayati) greet.

विद know; caus. (vedáyati) inform (dat.).

+ | in caus. inform (dat.).

वध (várdhate) grow; caus. (vardhayáti, -te) make grow; bring up.

व्यथ in caus. (vyatháyati) torment. श्र hear; in caus. (crāvāyati) make hear, i. e. recite, proclaim (acc. of pers.).

wit stand; in caus. (sthāpáyati) put, place; appoint; stop.

+ N (pratisthate) start off; in caus. (prasthāpáyati) send.

^{*} The priest who performs sacrifice for the benefit of another person is said to "make that person sacrifice", as though the latter (who is called यज्ञान) were celebrating the sacrifice for himself.

Subst.:

अमृत n., nectar.

उपनयन n., initiation, investiture. कर m., hand; trunk (of elephant); ray; toll, tax.

कालिदास m., nom. pr., a noted वस्त्र n., garment.

काशी f., nom. pr., the city of वक m., wolf. Benares.

गुण m., quality; excellent quality, excellence.

दश्य m., nom. pr. (Rāma's नवीन, f. ज्या, new. father).

दास m., slave, groom.

द्रत m., messenger, envoy.

पाटिलिएन n., nom. pr., the city of Patnā.

मनोर्थ m., wish.

विधि m., Brahman (the deity).

वेद m., science, knowledge; esp. sacred knowledge, holy writ.

Adj.:

ख, f. ॰श्रा, own, one's own.

Exercise XVIII.

स्त। ऋध्ना खापय रथम् । १। यथा ज्ञापयति देवः ॥२॥ दश्-रथसारून्यानजनयत् । ३। कालिदासस्य कार्यं मां श्रावयः । ४। वै-श्चान्तरान्द्रापयेत्रपः। ।। उपनयने बालात्तवीनानि वस्त्राणि परिधा-पर्येयुः। ६। आतरो ऽस्मानगरं प्रास्थापयन्। ७। खसार आगक्ति-ति मह्यं न्यवेयत। ८। वायोर्वेलेन तर्वो (पात्यन्त। १। चचिया यद्वे ऽरीन्मारयन्ति । १० । कवयो ऽस्नाकं गुणान्प्रथयेयुः कीर्िंत च वर्धयेयु-रिति पार्थिवैरिष्यते । ११ । ऋहं प्रयागे निवसामि रामः काम्यां तिष्ठ-ति। १२। यन्थो उसाभी रच्यते पुस्तकं रामेण लेखवामः॥ १३॥

14. I cause a mat to be made (caus. pass.). 15. Show me (dat.) the books. 16. Let Brāhmans teach us both and offer sacrifice for us. 17. The king determined (ordained) the taxes in his kingdom. 18. I have my field ploughed by slaves. 19. Give me water and food. 20. They had the boy taken (led) away from me (abl.). 21. The kings sent envoys to Pātaliputra. 22. Thieves stole our (gen.) cows, and wolves killed our* flocks. 23. The king made the

^{*} The expression of possession, etc., on the part of pronouns

poet recite (use कायचित) a eulogy of Vișnu. 24. We torment our hearts with wishes. 25. Both scholars greet the teacher.

Lesson XIX.

226. Pronoun of the Second Person. This pronoun (for which the natives assume खद and युष्मद् as bases) is declined thus:

	Singular.	Dual.	Plural.
N.	लम्	युवाम्	यूयम
A.	लाम्, ला	युवाम्, वाम्	युष्पान, वस्
I.	वया	युवाभ्याम्	युष्माभिस्
D.	तुभ्यम् ते	, , वाम्	युष्मस्यम् वस्
Ab.	लत्		युष्मत्
G.	तवः ते	युवयोसः वाम्	युष्माकम्, वस्
L.	लिय	1. 12 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	युष्मासु

227. The forms त्वा. ते. वाम, वस् are enclitics, subject to the same rules as मा, मे, etc. (§ 224).

228. The Pronoun of the Third Person (for which the natives assume तद् as base — the base is really त) is declined as follows (note nom. sing., m. and f.):

Masculine:			Feminine:			
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सस्	ती	ते	सा	a	तास्
A.	तम्	n	तान्	तास्		,
I.	तेन	ताभ्याम्	तैस्	तया	ताभ्याम्	ताभिस्
D.	तसी	7	तेभ्यस्	तस्वै	77	ताभ्यस्
Ab.	तस्रात्	,	27	तखास्	,	
G.	तस्य	तयोस्	तेषाम्	,	तयोस्	तासाम्
L.	तिखन्	,	तेषु	तखाम्	"	तासु

is made almost entirely by the genitive case, not by a derivative possessive adjective. But often the unemphatic possessive pronoun of the English is omitted in Sanskrit.

Neuter:

Sing.	Dual.	Plural.		
N. तड्	ते	तानि		
A. "	9	77		
I. तेन	ताभ्याम्	तैस् et	c., as in the	masculine.

229. The nom. sing. masc. सस्, and its compound एवस्, lose their final स् before any consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स गच्छति, स तिष्ठति; स इच्छति; सो ऽस्थति; गच्छति सः

230. The third personal pronoun is used oftenest as a weak or indefinite demonstrative, especially as antecedent to a relative; and often like the English "definite article."

231. Like त are declined: (a) एत, 'this', formed by prefixing ए to the forms of त, throughout; thus, nom. sing. m. एवस्, f. एवा, n. एतद; (b) the relative pronoun (and adj.) च, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as कतर, which (of the two)?' and कतम 'which (of the many)?' So चतर and चतम; एकतम 'one of many'; च्रन्य 'other', with its comparative च्रन्यतर; and इतर 'different'. — Yet other words are so inflected, but with च्रम् instead of च्रद्ध in nom.-acc.-voc. sing. neut.: as, सर्व, विच्न, 'all'; एक 'one', in pl. 'some'; उभय, f. 'ची (only sing. and pl.), 'both'.

232. The interrogative pronoun क (for which the Hindus give the base as किंस) follows precisely the declension of त, except nom.-acc. sing. neut. किंस; nom. sing. m. कस्, f. का.

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as अधर 'lower', अधम 'lowest'; पर 'chief', पूर्व 'earlier', उत्तर 'upper',

'northern', হ্ৰিছা 'southern', etc. Occasional forms of the pronominal declension are met with from numeral adjectives, and from other words having somewhat of a numeral character, as সূত্য 'few', সূচ্চ 'half', etc.

234. Peculiarities in the use of relative pronouns, etc. The Sanskrit often puts the relative clause before the antecedent clause, and inserts the substantive to which the relative refers into the same clause with the relative, instead of leaving it in the antecedent clause. In translating into Sanskrit, a relative clause is to be placed either before or after the whole antecedent clause; but not inserted into the antecedent clause, as is done in English. Thus, "the mountain which we saw yesterday is very high" would be in Sanskrit either: यं पर्वतं वयं ह्यो उपश्चाम सो उतीव तुङ्काः, or: स पर्वतो उतीव तुङ्का यं ह्यो उपश्चाम; but not स पर्वतो यं वयं ह्यो उपश्चाम, etc., according to the English idiom.

235. The relative word may stand anywhere in its clause; thus, शिव आद्येषां ते देवा: "the gods whose chief is Civa". Sometimes relative or demonstrative adverbs are used as equivalents of certain case-forms of relative or demonstrative pronouns; thus, यव वने = यक्तिन्वने.

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles च, चन, चिद्, ऋषि, चा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यबदेषा कथयति "whatever this woman relates"; यो यस भावः स्तात् "whatever any one's disposition may be"; यस कसी चित्रकृति "he gives to some one or other"; यसात्व-साचित्र समते "he takes from no one whatever".

Vocabulary XIX.

Verbs:

श्वास sit; in caus. (āsáyati) place. 1पा drink; in caus. (pāyáyati) give to drink, water.

2**41** protect; in caus. (pāláyati) protect.

দী rejoice; in caus. (prīṇáyati) make rejoice, please.

भी fear; in caus. (bhīṣáyate, bhāyáyate) terrify, frighten. वच् say, speak; name; in caus. (vācáyati) make (a written leaf) speak, i. e. read.

सह (sáhate) endure.

सिंघ (sídhyati) succeed; in caus. (sādháyati) perform, acquire.

ह्न kill; caus. (ghātáyati) have killed.

 Ξ call; in caus. (hvāyáyati) have called.

Subst.:

कार्य n., business, concern.

कृष्ण m., n. pr., a god.

कौसच्या f., n. pr.

गति f., gait; refuge.

चर्ण m., n., foot, leg.

क्त n., umbrella.

दुग्ध n., milk.

देवकी f., n. pr., Kṛṣṇa's mother. पृथ्वी f., earth.

স্মী, as prefix to proper names, has the meaning 'famous', 'honorable'. सहाय m., companion, helper.

Adj.:

श्रन्य other.

इतर other.

বিস্থ all (Vedic).

सर्व all.

स्वाद sweet.

Indecl.:

अपि also, even.

বিৰা without (w. instr. or acc.; often postpos.).

Exercise XIX.

सहायेन विना नैव कार्य किमिप सिखति।
एकेन चरणेनापि गतिः कस्य प्रवर्तते॥ ७॥
मिय लिय च पितरी सिद्धातः।१। यः पृथिवीं पालयित स पार्थिव उच्यते।२। कस्यै देवै स्तोचं रचयेम।३। गुर्ब्युष्मानाद्वाययत्।४।

Perry, Sanskrit Primer.

या सस्मान्दुग्धं पाययनि ता धनूमी घातयत। ५। युष्पसम दुःखं भ-विता ६। साधवः पुर्णः सह खर्ग नभने न लितरे जनाः । ७। वयमेत-त्पुस्तकं नेक्झमस्तद्व्यस्म कसीचिद्दीयताम् । ८। त्वद्व्यो न को प्रय-स्माभः श्रस्तते । ९। या देवकी वसुदेवस्य पत्व्यभवत्तस्यां कृष्णो जा-यत। १०। तव पित्रा सह नगर्या स्नागक्काम। ११। यूयं पितृञ्ज्ञाद्धैः प्रीण्यय वयं जनेन। १२। विश्व देवास्त्वा पालयन्तु। १३। स्रव्येषां का-वैरेष क्षविः कीर्तिमसाध्यत ॥ १४॥

15. The husband⁶ of that⁵ (gen.) Käusalyā² (loc.), of whom¹ (loc. fem.) Rāma³ was born⁴, is called Daçaratha⁷. 16. The teacher⁴ rejoices³ at thy¹ diligence² (abl.). 17. Why (कदात) speakest thou so? 18. Others than we could not endure this suffering. 19. The teacher teaches ** us holy-writ and the law-books. 20. May all⁸ those⁷ kings² who¹ protect⁶ their subjects⁵ according to⁴ (अन, postpos.) the law³ (acc.) be victorious⁹. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (imv.). 23. In this kingdom the king's punishment terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My father had gold given to me, cows to thee, to the other brother nothing.

Lesson XX.

237. Declension of Stems in Consonants. All noun-stems in consonants may well be classed together, since the peculiarities shown by some concern only the stems themselves, and not the endings. Masculines and feminines of the same final are inflected precisely alike; and neuters are peculiar (as usually in the other

^{* &}quot;Other than thou". With was, as with comparatives, the ablative is used.

^{** &}quot;Makes us read" (अधि-इ, caus.).

declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding $\frac{1}{2}$ (never $\frac{1}{2}$) to the weak form of the masculine.

- 238. Variations, as between stronger and weaker forms, are very general in consonantal stems: either of strong and weak stems, or of strong, middle, and weakest. The endings are throughout the normal ones (Introd., § 90).
 - 239. The general law concerning final consonants is as follows:
- 1. The more usual etymological finals are स्, स्, म्, न्, त्, क्, प्, द; sporadic are ङ, स्, स् as finals.
- 2. In general, only one consonant, of whatever kind, is allowed to stand at the end of a word; if two or more would etymologically occur there, the last is dropped, and again the last, until but one remains.
- 3. Of the non-nasal mutes, only the first in each series, the non-aspirate surd, is allowed as final; the others surd asp., and both sonants are regularly converted into this, wherever they would etymologically occur.
- 4. A final palatal, or ह, becomes either क, or (less often) द; but ह in a very few cases (where it represents original ध्) becomes त्.
- 240. According to 239. 2, the Ξ of the nom. sing., m. and f., is always lost; and irregularities of treatment of the stem-final, in this case, are not infrequent.
- 241. Before the pada-endings, भाम, भिस्, भ्यस् and सु, a stemfinal is treated as in external combination.
- 242. An aspirate mute is changed to its corresponding non-aspirate before another non-nasal mute or a sibilant; it stands unaltered only before a vowel or semivowel or nasal. Hence such a mute is doubled by prefixing its own corresponding non-aspirate.
 - 243. Consonant-stems of one form in त, इ, घ and भ. Be-

fore suffixal भ, both त् and ध् as stem-finals become द; भ् as stem-final becomes च. Examples: मक्त m., 'wind'; आपद् f., 'misfortune'; जगत् n., 'the world'.

Sing.

Plural.

N.V	मक्त्। आपत्। जगत्॥	मक्तस्। त्रापदस्। जगन्ति॥
A.	सहतम् । स्रापदम् । जगत् ॥	
I.	मक्ता। श्रापदा। जगता॥	मर्बद्धस्। आपद्भिस्। जगद्भिस्॥
D.	सक्ते। आपदे। जगते॥	मर्द्रस्। त्रापद्रास्। जगद्रास्॥
Ab.	मक्तस्। त्रापदस्। जगतस्॥	
G.		मक्ताम्। ग्रापदाम्। जगताम्॥
L.	मक्ति। ऋापदि। जगति॥	महत्सु। जापत्सु। जगत्सु॥

Dual.

N.A.V. मक्ती । आपदी । जगती ॥ I.D.Ab. मक्झाम् । आपझाम् । जगझाम् ॥ G.L. मक्तीस् । खापदोस् । जगतीस् ॥

For the q inserted in nom.-acc. pl. neuter, cf. phalani, madhuni, etc.

244. In a few roots, when a final sonant aspirate (घ, घ, भ; also इ, representing घ) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (ग, इ, or ब्) becomes aspirate; thus, बुध, nom.-voc. sing. भृत; भृद्धास, भृत्सु.

245. Agreement of adjectives. If the same adjective qualify two or more substantives, it will be used in their combined number; if the substantives are masculine and feminine, the adj. will be masc.; but in a combination of masc. or fem. subjects with neuter, the adjective will be neuter.

Vocabulary XX.

Verbs:

grow; caus. (roháyati or ropayati) make rise or grow; plant.

लभ, in caus. (lambháyati*) make receive or take; give.

Subst .:

writings. उपनीत n., sacred cord (worn by सरित f., river. the three higher castes). तिंदत् f., lightning. दूषद f., stone. निर्वति f., contentment, happiness. पोषक m., supporter, maintainer. भुभृत् m., king; mountain. सदत m., wind; as pl., n. pr., the Storm-gods. वात m., wind.

विश्वास m., trust, confidence.

वन m., n. pr., a demon, Vrtra.

श्रुत n., a hundred. उपनिषद् f., name of certain Vedic श्राह् f., autumn; year. समिध् f., fagot. सहद m., friend.

Adj.:

वश्रल, f. ॰श्रा, skilled, learned. चिवृत् m., f., n., threefold, triple. दर्लभ, f. •आ, hard to find or reach; difficult. भता, f. • आ, devoted, true.

Indecl.: अपि also; even. पञ्चात behind (w. gen.).

Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः। **तिबाचं यच विश्वासः सा भाषी यच निर्वृतिः॥ ८ ॥ है शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुत्तेमार्ग उपदि-भ्रते। २। म्रापदि सुहदो (स्मान्यालयेयु: । ३। विश्वस्यां भुवि पापा

^{*} If a nasal is ever taken in any of the strong forms of a root, it usually appears in the causal.

^{**} See § 225; यत्र = यस्मिन and यसाम; see § 235, end.

भूभृद्धिदंगडानाम् । ४ । सिमिद्धिरिपं यजेत । ५ । पृथ्वेन जगती जयेः । ६ । त्वं जीव ग्रदः ग्रतम् । ० । भूभृतः (gen.) ग्रिखरं वय-मारीहाम यूयमधनादितप्ठत । ५ । कास्तिसिरितः समुद्रेण कास्विद्-न्याभिः सिरिद्धिः संगच्छने । ६ । रात्रौ तिडदृष्ट्यत । १० । भक्ताः सुद्दो ऽस्मान्सुखं नभवित्त । १९ । त्रात्रौ नोजास्य मनोर्था-नसाधयन्ति । १२ । ग्ररिद कासुचित्सरित्सु प्रसानि दृष्ट्यन्ते । १३ ।

14. Indra, with the Maruts as his companions, killed Vrtra.

15. Without a companion no one can perform a difficult business.

16. One (express in pl.) should plant trees on all the roads, for the sake of the shade. 17. Those friends who are true in misfortune are hard to find in the three worlds. 18. The girdle and the sacred cord of Aryans are to be made threefold (neut. dual). 19. Put (wir caus.) this stone behind the fire. 20. The ocean is called by the poets the husband of rivers. 21. All subjects must be protected (inv.) by their kings. 22. Some of these Brāhmans are learned in the Upaniṣads, others in the law-books.

Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in palatals, etc. 1. Final च of a stem reverts to the original guttural when it comes to stand as word-final, and before the pada-endings, becoming क् when final, and before स, and स before स. 2. Final क is oftenest treated exactly like च — for cases of other treatment, see below. 3. In the roots दिश, हुश and स्था, the स is treated in the same way. 4. The स of स becomes क after क;

^{*} In classical Sanskrit not many root-stems are used as independent substantives; but they are frequently employed, with adjective or (present) participial value, as final element of a compound word.

thus, •লু. E. g. বাৰ্ f., 'speech, word'; বৃজ্ f., 'illness'; হিম্ f., 'direction, point of the compass':

Sing.

Plural.

N.V. वाक्। रुक्। दिक्॥

वाचस्। रूजस्। दिशस्॥

A. वाचम्। रूजम्। दिश्रम्॥

מ מ מ

I. वाचा। रजा। दिशा॥

वाग्मिस्। इग्मिस्। दिग्भिस्॥

L. वाचि। रुजि। दिशि॥

वातु। रुनु। दिनु॥

Dual.

वाची। रजी। दिशी॥ वाग्धाम्। रुग्धाम्। दिग्धाम्॥ वाचोस्। रजोस्। दिशोस्॥

247. 1. Final श of a stem regularly becomes the lingual mute (इ or ट) before भ and स, and when word-final. For exceptions, see § 246, 3. 2. The final ज of the root-stems राज, 'rule', यज, 'sacrifice', and सूज, with others; and 3. the final ह of a number of roots, are treated like श above. Thus, दिख् m., 'enemy'; विम् m. pl., 'people', the 'Vāiçya-caste'; जिह m., f., (adj.) 'licking'.

Sing.

Plural.

N.V. द्विर्। निर्॥

द्विषस् । विश्रस् । । जिहस् ॥

A. द्विषम्। लिहम्॥

מ מ מ

I. द्विषा। लिहा॥

द्विड्भिस्। विड्भिस्। बिड्भिस्॥

L. द्विषि। लिहि॥

द्विर्सु। विर्सु। लिर्सु॥

Dual.

दिषौ। जिही ॥ दिड्भ्याम्। जिड्भ्याम्॥ दिषोस्। जिहोस्॥

248. But सृत्विज् m., 'priest', though containing the root यज्,

makes मृत्विक etc.; and सूज f., 'garland', though containing √ सज , makes स्रक etc.

249. 1. Nouns having the roots दह, 'burn', and दह, 'milk', द्रह 'be hostile', with others, as final element, and also उचित्रह f. (name of a certain metre), change the final ; into a and J. Thus, কাছত্ত, 'wood-burning', makes nom.-voc. sing. কাছখক; कामदह f., 'granting wishes', nom.-voc. sing. कामध्क, acc. ॰दहम, loc. pl. •धनु; सिनदूह 'friend-betraying,' nom.-voc.-sing. सिन-धन etc. 2. In words with नह, 'bind,' as final element, where ह represents original ध, the ह becomes द and त; thus, उपानह f., 'shoe, sandal,' nom.-voc. sing. उपानत, acc. व्नहम, instr. du. •नद्वास, loc. pl. •नत्स.

Vocabulary XXI.

Verbs:

दम in caus. (damáyati) tame; out; raise (the voice). compel.

u in caus. (dhāráyati) bear. H (bhárati, -te) bear, support (lit.

and fig.).

सुज् + उद्द (utsrjáti) let loose or

खड़ा +परि (parișvájate*) embrace. द्रह (druhyati) be hostile; offend. ह + प्र (prahárati) strike out; smite.

Subst.:

अन्ध्र m. pl., n. pr., a people in द्विष m., enemy. India.

च्च f., verse of the Rigveda; in मधुलिह m., bee. pl., the Rigveda.

स्रोपध n., medicine.

कौनीय m., nom. pr.

द्रश f., look, glance; eye.

बाष्प m., tears.

माध्ये n., sweetness.

বুল f., sickness, disease.

सम्राज् m., great king, emperor.

^{*} खड़ा and a few other roots, whose nasal is not constant throughout their inflection, lose it in the present-system.

सामन्त m., vassal. स्तातक m., one who has taken a certain ceremonial bath.

खाधाय m., private recitation (of sacred texts).

Adj.:

आक्रान्त, f. ॰आ (pass. part. of क्रम + आ), attacked, smitten. ई खर, f. •आ, rich. कामदुह m. f. n., granting wishes; समेत, f. आ, provided with. as f. subst., the Wonder-cow. दिचिण, f. ॰ आ, right hand; southern. वदाचन, वदाचित्, वदापि, ever.

नीक्ज् (i. e. निस्-क्ज्) m. f. n., healthy, well.

पद्य, f. • आ, wholesome (gen.). बिलिष्ट, f. आ, strongest.

हड़, f. •आ (pass. part. of हुध), besieged, surrounded; suffused.

विद्विष्ट, f. •आ (pass. part. of विष + वि), hated, detested.

वृद्ध, f. • आ (part. of वृध्), old. व्याधित, f. •श्रा, sick, ill.

Adv.:

Exercise XXI.

दरिद्वान्भर कीनीय मा प्रयच्छे खरे धनम्। वाधितस्वीषधं पद्यं नी रजस्तु किमीषधः ॥ ८॥

महतः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति।१। सम्राजो ऽपि राज्यं दिइभिर्थनायत । २। तव वाजु कालिदास माधुर्य वर्तते । ३। यदा दिश्रो दहन्ति तदा शिष्यात्राध्यापयेत्। ४। बाप्पै रुडाभ्यां दूरभ्यां पिता पर्यमैचत पर्यष्वजत च । ५। ऋलिजां वाक कामधक सा सवीवराणां मनोरथान्प्रयति। ६। सर्वासु दिचु दिघो उद्गश्चनत। ७। परिवाड्वाचं नोत्सुजेत्। प। मित्रध्नक् सर्वेषां विदिष्टः। १ । स्नामिक्पानद्यां समेताः शिषा गुरं नोपतिष्ठेरन्। १०। रुग्भिराक्रान्ता बहुवो जना स्रियन्ते। ११। दिच गुर्खा दिशि कृष्णो उन्ध्राणां सम्राडभवत् । १२। मधुनिड्भिरेष बा-लो ८६ घरत ॥ १३ ॥

14. In the private recitation of the Veda an ascetic must

^{*} far (interrog.), with some other words expressing use or need, takes with it an instrumental of what is used or needed, and a genitive of the user. So here: "of what use to a well man are medicines"?

raise (opt. or inv.) his voice. 15. That one among the priests is called hot?, who recites the Rigveda. 16. A snātaka must wear shoes and a garland, and carry an umbrella. 17. "Among my friends Rāma is the strongest": thus spoke Rāvaṇa. 18. Let an emperor keep his vassals in check (दम caus.), and protect (पा caus.) the people in all the earth. 19. In the Rigveda occurs (द्वा pass.) the Uṣṇih. 20. The father's glance fell upon me (loc.). 21. Among the betrayers-of-friends is named (गण्य pass.) Vibhīṣaṇa. 22. The seer praises Indrānī with verses of the Rigveda. 23. The emperor smote his enemies (acc., dat., or loc.) with the sword. 24. In the battle Kṛṣṇa was killed by his enemies. 25. "May our enemies be tormented by diseases": thus spoke the Brāhman in anger (abl.).

Lesson XXII.

250. Declension of Stems in $\mathbf{\xi}$. The stems in $\mathbf{\xi}\mathbf{\xi}$ and $\mathbf{\xi}\mathbf{\xi}$ lengthen the vowel before consonant-endings, and in nom.-sing., and the $\mathbf{\xi}$ of the nom. is lost. In the nom.-sing. the final $\mathbf{\xi}$ then becomes $\mathbf{\xi}$ (or *visarga*) under conditions requiring a surd as final (see § 95, 116). Thus, $\mathbf{\xi}\mathbf{\xi}\mathbf{\xi}$, 'voice'; $\mathbf{\xi}\mathbf{\xi}\mathbf{\xi}$, 'city'.

	Singular	Dual.	Plural.	
N.V.	गीर्। पूर्॥	गिरौ। पुरौ॥	गिरस्। पुरस्॥	
Α.	गिरम्। पुरम्॥	, ,	n n	
Ι.	गिरा। पुरा॥	गीर्थाम् । पूर्श्वाम् ॥	गीर्भिस्।पूर्भिस्॥	
Ł.	गिरि। पुरि॥	गिरोस्। पुरोस्॥	गीर्ष । पूर्ष	

251. Stems in इन् [and in सिन् and विन्]. These are masc. and neut. only; the corresponding feminine is made by adding दे; thus, धनिनी.* They lose their final न् before consonant-endings;

^{*} Almost any noun in sa may form a possessive derivative with

and also in the nom. sing., where the masc. lengthens the T in compensation. Thus, धनिन m., n., 'rich'.

Masculine.

Neuter.

Singular. Dual. Plural. Singular. Dual. Plural. N. धनी धनिनी धनिनस धनि धनिनी धनीनि धनिनस A. T. धनिना धनिस्थाम धनिभिस as in the masculine T. धनिनोस् धनिष धनिनि V.

धनिन

252. Derivative stems in ग्रस, इस, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for की, इर, उर before H see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in AH lengthen the A in nom. sing.; and the nom.-acc. pl. neut. also lengthen wor or so before the inserted nasal (anusvāra). Thus, मनस् n., 'mind'; हविस n., 'oblation'; धनुस् n., 'bow'.

Singular.

Dual.

N.A.V. मनस् । हविस् । धनुस् ॥ मनसी । हविषी। धनुषी॥ I. मनसा। हविषा। धनुषा॥ मनोस्थाम्। हविश्वाम। धनुर्शाम्॥ L. मनसि। हविषि। धनुषि॥ मनसोस्। हविषोस्। धनुषोस्॥ Plural.

> N.A. मनांसि। हवींषि। धनंषि॥ I. मनोभिस्। हविभिस्। धनुर्भिस्॥ L. हविष्य । मनसा। धन्द्य ॥ or सनःस् । or हवि:षु । or धनःषु ॥

253. अडिस्स m. (name of certain mythical characters): nom. sing. त्राङ्गरास, acc. त्राङ्गरसम्, instr. त्राङ्गरसा, voc. त्राङ्गरस; nom.-acc. pl. श्राङ्करसस्.

the suffix द्न; thus, from बल n., 'strength', बलिन, 'having strength, strong'. Stems in He and | are very rare.

254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस 'favorably-minded.'

Dual. Plural. Singular. m. f. n. m. f. m. f. n. n. सुमनसी ॰नसी समनसस् ॰ नांसि N. सुमनास ॰नस A. सुमनसम् ॰नस दीर्घायुस 'long-lived': Dual. Plural. Singular.

दीघायषी ॰युषी दीघायुषस् ॰युष N. दीघायुस A. दीघायुषम् ॰युस्

I. दीघायुषा etc. दीघायुर्धाम् etc. दीघायभिंस etc.

Vocabulary XXII.

Verb: सञ्ज (sájati; but often pass.: sajjáte on (as thoughts — w. loc.).

for sajyáte) hang on, be fastened

Subst.: अप्परस f., heavenly nymph. उर्वशी f., n. pr., an Apsaras, Urvaçī. चितिप m., king. गिर f., voice; song. चनुस n., eye. चन्द्रसस् m., moon. चार m., spy. sur f., bowstring. ज्योतिस n., light; star; heavenly body. तडाग m., pond. द्वार f., door, gate.

धनस् n., bow. नाली f., pipe, conduit. पयस n., milk. पर् f., city. पुरुवस m., n. pr., Purūravas. प्राणिन m., (living) creature. भरतखाड m., n., pr., India. मनस् n., mind. मन्त्रिन m., minister (of state). यजुस n., sacrificial formula, text. यश्स n., glory, fame. विषाज m., merchant. वयस् n., age. सुमनस् f., flower.

सर्थ m., sun.

खान n., place, spot, locality; तेजिंखन courageous. stead.

खामिन m., possessor, lord. हिन्स् n., oblation.

Adj.:

आकृष्ट, f. ॰आ (part. of कृष् +आ), drawn, bent (as a bow).

asceticism; as m. subst., ascetic.

प्रथम, f. •आ, first.

मृत, f. •आ (part. of म्), dead, fallen.

खित, f. • आ (part. of खा), standing.

Indecl.:

तपस्तिन suffering, doing acts of न to be sure, in sooth.

Exercise XXII.

गन्धेन गावः पश्चिनि वेदैः पश्चिन्ति वै द्विजाः। चारैः प्रश्नानि चितिपा च च र्था मितरे जनाः॥ १०॥

त्रा नर्णमान्द्रेन धनुषा दिट्सु श्रान्यु चिन चित्रयाः। १। सूर्यस चन्द्रमाञ्च जगतो ज्योतिषी।२। धनी विणिगद्वारि स्थितेम्यस्तपिस्यो वसु दापयेत । ३। यज्ञेषु य ऋतिजो यज्षि पठनित ते उध्ययेव उच्य-नी । ४। विश्वस्था भुवः सम्राट् पुरूरवा उर्वशीमप्परसं पर्यगयत्तस्यां च पुत्रो उजायत। ।। कामस्य धनुषि ज्यायाः स्थाने उत्तयः ग्राराणां खाने सुमनसिक्त । ६। प्राणिनां मनांसि जीविते सजन्ति । ७। परि वारि तडागाचा चार्थिवो अनाययत्। प। मन्त्रिणः खामिने क-दापि न दुह्येयुः । ९ । एतस्या घेन्वाः पयो बालान्यितरावपायय-ताम्। १०।

11. Raise ye the voice in praise (dat.) of Hari. 12. In the cities of India dwell rich merchants and courageous warriors. 13. The praise of Pururavas was sung by Kalidasa. 14. The king gave orders (>1-11 caus.) to have his minister called (use or. recta). 15. The minds of ascetics must not dwell (सञ्ज) on riches (श्री, loc. sing.). 16. At night the moon gives light to all creatures. 17. One should sacrifice to the gods (cf. যুৱ in Voc. 1) flowers, fruits, and milk, not living creatures. 18. The Apsarases lead into Heaven warriors fallen in battle. 19. In age (instr.), not in knowledge,

Çiva is the eldest among his brothers (loc., gen.). 20. The gods live by the oblation. 21. A merchant wishes wealth (氣), a warrior fame, an ascetic deliverance. 22. The woman's eyes are suffused with tears.

Lesson XXIII.

255. Declension. Comparative Adjectives. Comparative adjectives of primary formation have a double form of stem for masculine and neuter: a stronger in यांस (usually ईयांस), in the strong cases, and a weaker in यस (usually ईयांस), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in यन. The feminine-stem is made with ई from the weak stem-form. Thus, श्रियांस, 'better':

	Masculine.			Neuter.			
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.	
958	श्रेयान श्रेयांसम्	श्रेयांसी	श्रेवांसस् श्रेवसस्	N.V. श्रेयस्	श्रेयसी	श्रेयांसि	
	त्रयासम् श्रेयसा	" श्रेयोग्याम्	श्रयसस् श्रेयोभिस्	like the	» masculi	ne.	
	श्रेयमि श्रेयन्	श्रेयसोस्	श्रेयस्तु, ॰यःसु				

Fem. stem श्रेयसी, declined like नदी.

256. Stems in अन् (or अत) fall into two divisions: A. those made with the suffix अन् (अत), being, with few exceptions, active farticiples, present and future; and B. those made with the possessive suffixes मन् (or मत) and वन्त (or वत). They are masc. and neuter only, the fem. being formed with है.

257. A. Participles in अन्त् (or अत्). E. g. जीवन्त् m., n., 'living.'

	M	asculine.			Neuter.	
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V	.जीवन्	जीवन्ती	जीवनास्	जीवत्	जीवनी	जीवन्ति
Α.	जीवनाम्	99	जीवतस्	27	"	77
I.	जीवता	जीवद्याम्	जीवद्भिस्	as in	masculine.	
L.	जीवति	जीवतोस्	जीवत्सु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final द from the 3rd. pl. pres. (or fut.) ind. act.; thus, नचन्ति gives strong form of pres. act. part. नचन्, weak नचत्; तिष्ठन्ति, तिष्ठन्त् and तिष्ठत्; — नह्यन्ति, नह्यन्त् and नह्यत्; — दण्डयन्ति, दण्डयन् and दण्डयत्; — भविष्यन्ति (fut.), भविष्यन्त् and भविष्यत्.

259. But those verbs which in the 3rd. pl. act. lose the न of the usual नित (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from /इ, 3rd pl. pres. ind. act. जुइति, part. (only stem-form) जुइत: nom.-voc. sing. masc. जुइत, acc. जुइतम; nom.-voc.-acc. du. जुइती, pl. जुइतम; nom.-voc.-acc. du. जुइती, pl. जुइतम; nom.-voc.-acc. sing. neut. जुइत, du. जुइती, pl. जुइति.*

260. Only the present participles of verbs of the a-class, the ya-class, and causatives, invariably insert न in nom.-voc.-acc. du. neut. Present participles of the á-class, of the root-class when the root ends in आ, and all future participles, may either take or reject it; thus, neut.-sing. किरत, du. किरती or किरनी; करियत (fut.), du. करियती or करियनी; यात (pres. part. from या, 'go'), du. यातो or यानी. Participles of all other verbs, and all other stems in आत, leave out the न in the du. neut.; thus, आदत (आई 'eat', root-class), du. अदती.

261. The adj. महन्त्, 'great', takes in strong cases the stem-

^{*} The grammarians, however, allow these verbs to insert the in the nom.-voc.-acc. pl. neuter of the present participle.

form महान्: nom.-sing. masc. महान् (see § 239, 2), acc. महान्तम्, voc. महन्; du. neut. महती, pl. महान्ति. Otherwise the inflection is like that of participles.

262. The feminine of participles and adjectives in आन् (or आत्) is always made with ई, and the form is always identical with the nom. dual neuter.

Vocabulary XXIII.

Verbs:

निन्ह (nindati) blame. राज (råjate) shine; rule. सृ + ऋष (apasārati) go away; in caus. (apasārāyati) drive away.

Nouns (subst. and adj.):

ग्रादिख m., sun.

गरीयांस (comp.) very honorable. ददत (pr. part. of दा) giving.

प्रकाशिन, f.oनी, bright, glistening; (act.) illuminating.

भूत, f. •आ; become (past. pass. part. of भू); as neut. subst., being, creature.

वत्स m., calf.

श्रेयांस् better, best; as neut. subst., salvation.

सन्त् (neut. सत्) being, existing; as masc. subst., good man; as fem. (सती), faithful wife.*

Adv.:

यस् to-morrow.

हि surely, indeed.

Exercise XXIII.

सन्तो ऽपि " न हि राजनी दरिद्रखेतरे गुणाः। आदित्य द्व भूतानां श्रीगुंणानां प्रकाशिनी ॥ ११ ॥ तिष्ठनां गुर्व शिष्यो ऽनुतिष्ठेत्वच्छन्तमनुगच्छेद्वावन्तमनुधावेत् " ॥ १॥ भरीयसः (acc. pl.) श्रेयसे पूजयेत् । २ । धनिनस्तपस्तिस्यो धनं ददतः

^{*} Especially a widow who immolates herself on the funeralpile of her husband; whence Anglo-Indian suttee.

[&]quot;* "Even though they exist".

^{***} अनु in composition often conveys the idea of imitation.

प्रसन्ते । ३। सिह्यनीं भार्या त्यजितन्त्रते । ४। जीवतः पुत्रस्य मुखं प्रसनी पितरी तुष्यतः । ५। भात्री (gen. du.) रामो यश्वसा गरी-यान् । ६। एतेषां विण्जां धनानि महान्ति वर्तनी । ७। कुष्यते मा कुष्यत। ८। उद्याने पतझो विह्रगेभ्यो धान्यं किरतीः कन्या अपस्रम् । ६। पित्रोजीवतीर्थातरः स्वसार्य तथीर्थनस्य स्वामिनो न भवेयुः। १०। धेनुं धयन्तं वत्सं मापसार्य। ११। गुरुषु पिताःचार्यो माता च गरी-यांसः। १२। त्ययि जीवित सुखेन वयं जीवामः॥ १३॥

14. We blame the driver who strikes (part.) the horses. 15. The king who punishes (part.) the bad and gives (part.) food to the good is praised. 16. The warrior who conquers (part.) in battle attains great fame. 17. Among the heavenly bodies the sun and moon are the two great ones. 18. In the field I saw birds flying. 19. He who lives (part.) to-day is dead to-morrow. 20. The word of the good must be followed (done). 21. Dwell among good men. 22. A maiden, making (表现) garlands, sits on a stone. 23. A husband shall punish a wife who steals (part.) his property. 24. The child (gen.) was afraid (use subst., no copula) of the bees (abl.) flying about (表现) in the house.

Lesson XXIV.

263. Declension. Stems in अन्त (or अत), cont'd. B. Stems in सन्त (सत्) and वन्त (वत). Adjectives formed with these suffixes are possessives. They are declined precisely alike*; and differ in inflection from the participles in अन्त only by lengthening the अ in the nom. sing. masc. The feminine is made in दे; thus, शी-सती. In the dual neut. न is never inserted. Thus, श्री-सती, 'celebrated:'

^{*} The two adjectives **इयल**, 'so great', 'so many', and **कि यल**, 'how great?' 'how many?' are similarly declined.

Perry, Sanskrit Primer.

Masculine.

Neuter.

Singular, Dual. Plural. Singular, Dual. Plural.

- N. श्रीमान् श्रीमन्ती श्रीमन्तस् NV. श्रीमत् श्रीमती श्रीमन्ति
- A. श्रीमन्तम् "श्रीमतस् " "
- I. श्रीमता श्रीमञ्चाम श्रीमञ्जिस as in the masculine.
- L. श्रीमति श्रीमतोस् श्रीमत्सु
- V. श्रीमन्

264. A stem भवन्त * (to be carefully distinguished from भवन्त, pres. part. act. of भू) is frequently used in respectful address as a substitute for the pronoun of the second person. It is construed with the verb in the third person. Its nom. sing. masc. is भवान (fem. भवती); and भोस, the contracted form of its older voc. भवस, is a common exclamation of address: "you, sir!", "ho, there!"; and is often doubled.**

265. Derivative stems in अन्. These are made by the suffixes अन्, सन्, and वन्, and are, with one or two exceptions, masc. and neut. only. The stem has a triple form. In the strong cases of the masc. the vowel of the suffix is lengthened to आ, in the weakest cases it is in general dropped; in the middle cases the final न is dropped, and it is also lost in the nom. sing. of all genders. In the neuter, the nom.-acc. pl., as being strong cases, lengthen the vowel of the suffix; the same cases in the dual (as weakest cases) lose आ — but this only optionally. After the आ or न of मन and नन, when these are preceded by a consonant, the आ is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजन m., 'king'; नामन n., 'name'; आतमन m., 'soul, self'; ज्ञान n., 'devotion'.

^{*} Probably contracted from भगवन्त 'blessed'.

^{**} भोस् loses its final स् before all vowels and all sonant consonants; thus, भो भो ऋषे.

Masculine.					Neuter.		
	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.	
N.	राजा	राजानी	राजानस्	नास	नामनी	नामानि	
				0:	r नाम्बी		
A.	राजानम्	n	राज्ञस्	,	n	2 0	
I.	राज्ञा*	राजभ्याम्	राजभिस्	नास्ता	नामग्याम्	नामभिस	
L.	राजनि	राज्ञीस्	राजसु	नामनि	नासीस्	नामसु	
О	r राज्ञि			or नास्ति			
v.	राजन्			नामन् ा	नाम		
N.	त्रात्मा	त्रात्मानी	जात्मानस्	त्रह्म	व्रह्मणी	त्रह्माणि	
A.	मातानम्	, ,	यात्म नस्	n	77	"	
I.	त्राताना	जात्म थाम्	चाताभिस्	त्रह्मगा	त्रह्मस्याम्	ब्रह्मिस्	
v.	त्रात्मन्			ब्रह्मन् or	त्रह्म		

266. Euphonic rules. Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ग्, इ, ब्. Before nasals they may be still further assimilated, becoming the nasals इ, ग्, म्. Thus, परित्राट् न becomes either परित्राड्ड or परित्राग्, सस्यक् न becomes सस्यम् or सस्यक् . The latter method is much more usual.

267. Before initial ह a final mute is made sonant; and then the ह may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्याहलः or सम्याहलः; either तसाद हसात् or तसाहलात्. In practice the latter method is almost invariably followed.

^{*} When a dental mute comes in contact with a lingual or palatal mute or sibilant, the dental is usually assimilated, becoming lingual or palatal respectively. Thus, tiṣṭhati from ti-stha-ti; rājñā instead of rājnā.

Vocabulary XXIV.

Verbs:

क्टि+ अव cut off. सुज् in caus. (mārjáyati) rub, rub विज् + उद् in caus. (udvejáyati) off, polish.

वर्षाय (denom. — varņāyati) describe, portray.

terrify.

Subst.:

चातान m., soul, self; often as simple reflexive pronoun; in genitive, his, etc.; one's own. aff n., deed; ceremony; fate. चर्मन n., hide, skin; leather. जन्मन् n., birth. तीर n., bank, shore. चिष्ट्रभ f., name of a metre. दिन n., day. देवकल n., temple. नर्क m., hell. पविन m., bird. पाच n., pot, vessel. ब्रह्मन (bráhman) n., devotion;

sacred word (of God); sacred knowledge; the world-spirit.

ब्रह्मन (brahmán — a personification of the preceding) m., the supreme All-Soul, the creator.

मसान n., ashes.

यति m., ascetic.

राजन m., king.

लीमन् n., hair.

वर्ष n., year.

समागम m., meeting, encounter. प्राचेण commonly.

सीमन f., border, boundary; outskirts.

हन्त m., slayer, killer.

Adj.:

श्रायुष्मन्त long-lived (often used in respectful address).

इयन्त so great, so much (263).

वियन्त how great? how much?

क्पण, f. •आ, poor; niggardly.

तावन so much, so many.

द्वितीय, f. ॰आ, second.

प्रियकर्मन् kind.

प्रियवाच saying pleasant things, sociable.

बलवना strong, mighty.

भगवन्त् ,f.वती,honorable; blessed.

भाखन shining, brilliant.

मतिमन्त shrewd, prudent.

यावन्त् how much, as many.

ছব, f. •স্বা, harsh, rough.

विभ, f. भवी, pervading, farreaching; omnipresent; mighty.

हत, f. •आ (pass. part. of हन) killed.

Adv.:

Exercise XXIV.

नोदेजयेज्जगदाचा रूचया प्रियवाग्भवेत्। प्रायेण प्रियकर्मा यः कृपणो ऽपि हि सेव्यते॥ १२॥

याविन हतस्य पश्चिमीण लोमानि विद्यने ताविन वर्षाणि हना नरके वसेत्। १। भृषा बलवनं राजानमायुष्मिति वदन्। २। भा-खनं सूर्यं दिने दिने दिजातयः पूजयन् ।३। कियतो मासान्भवान्का-स्थां न्यवसत्। ४। के चिद्यतयो भस्मना श्र्रीरं मार्जयनि। ५। कर्म बलवदिति मितमतो दिरद्रान्पस्थतो (gen.) में मितः। ६। त्विय राज्ञि तिष्ठत्यसाकं सर्वासां च प्रजानां सुखं न विनस्थित्। ७। एकस्मिजन्यिनि ये श्रुद्रा त्रजायन्त त त्रात्मनां धर्मान्सम्यगनुतिष्ठनो दितीये जन्मनि दिजातयो भवेयुः। ८। ग्रामे परित्राण् तिष्ठदेने परिश्रमन्त्रह्म ध्या-येत्। ६। एतस्यां पुरि श्रीमतो राज्ञोः समागमो ऽजायत। १०। ब्रह्मा जगतः सष्टा वेदेषु श्रूयते। १९। यान्पिचणो वनस्य सीमिन वृचादुत्प-ततो ऽपस्थत ते सर्वे मया श्राचा च पार्श्विवन्त एवावध्यन्त माचा चास्स-भमपच्यन॥ १२॥

13. Brāhmans have their shoes made (use g caus.) of leather (instr.) or wood. 14. A temple of blessed Visnu stands in the outskirts of this village, on the bank of the river. 15. Let him rub off the vessels diligently with ashes (pl.). 16. The servants announced to the king that the two celebrated poets were coming (use or recta with इति). 17. O children (du.), tell me your (ञ्रात्मन्, gen. du.) names. 18. The world-spirit is described in many Upanisads. 19. It is said by the seers that the worldspirit is omnipresent (use or. recta). 20. That part of the world-spirit, which is encompassed by the body, is called the soul of man (cf. § 234). 21. Candragupta was the mighty emperor of the whole earth. 22. All the mighty warriors who fought in Kṛṣṇa's army were killed in battle by the enemy. 23. In the Rigveda (मृत्यू pl.) occurs (विद् pass.) also the Tristubh. 24. The king of Pāṭaliputra is by birth a Çūdra; let him not marry the beautiful daughter of the ascetic Mitrātithi.

Lesson XXV.

268. Declension. Perfect Active Participles in नांस. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is नांस, which becomes नान in the nom. sing. masc., and is shortened to नन in the voc. sing. In the weakest cases the suffix is contracted into उष; and in the middle cases it is changed to नन. A union-vowel इ, if present in the strong and middle cases, disappears before उष in the weakest. Radical इ and ई, if preceded by one consonant, become इच ; whereas radical उ always becomes उन before उष, and radical इ, इ. Thus, निनीवांस, निन्युष; सुनुवांस, सुनुवांस,

1, विद्वांस 'knowing':

Masculine.

Neuter-

Singular. Plural. Plural. Dual. Singular. Dual. N. विद्वान् विद्यांसी विद्वांसस् N.V. विद्वत् विदुषी विद्वांसि A. विद्वांसम् विदुषस् I. विद्धा विद्वज्ञाम् विद्वज्ञिस् as in the masculine. L. विदुधि विदुषीस् विद्वत्स V. विद्वन्

2. जिंग्सिवांस 'having gone':

^{*} Another form of perf. part. of this verb (ग्रम्) makes the strong and middle stems जगन्तांस् and जगन्ता; the weakest form is as above, जामब.

Masculine.

Neuter.

	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	जिस्मिवान्	जिंगवांसी	॰वांसस्	जिंग्मिवत्	जग्मुषी	जिम्बांसि
A.	जिस्मिवांसम्	, "	जग्मुषस्	n	n	,
I.	जग्मुषा	॰व द्याम्	॰वद्मिस्	as in	the mas	culine
L.	जरसुषि	जग्मुषोस्	जिंग्मवत्सु			
V.	जरिमवन्					

269. Stems श्वन, युवन. The stems श्वन m., 'dog', and श्वन m., n., 'young', have as weakest stems शुन and श्वन; in the strong and middle cases they follow राजन; voc. श्वन, श्वन. Fem. श्वनी and श्वति.

270. The stem मधनन् m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem मधनान्, mid. ॰न, weakest मधोन्. Nom. sing. मधना, voc. ॰नन्. Fem. मधीनी.

271. The stem आहन् n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from आहर or आहस्. Thus:

	Singular.	Dual.	Plural.
N.A.V.	ग्रहर् (°स)	ग्रहनी or ग्रही	ग्रहानि
I.	সূহা	ग्रहो ग्याम्	ग्रहो भिस्
L.	ग्रहनि or ग्रहि	ब्रह्रोस्	ग्रहस्तु or ग्र हःस्

272. Compounds with / अच् or अच्. The adjectives formed from this root with prepositions and other words are quite irregular. Some of them have only two stem-forms: a strong in अच् and a weak in अच्; while others distinguish from the middle in अच् a weakest stem in च्, before which the अ is contracted with a preceding इ (य) or उ (च) into ई or ज. The fem. is made with ई from the weakest (or weak) stem; thus, विष्ची. The principal stems of this sort are as follows:

	Strong.	Middle. W	eak (weakest).
प्राञ्च 'forward', 'eastward'	प्राच्		प्राच्
त्रवाञ् 'downward'	अवाच्		ग्रवाच्
उद्यु 'northward'	उदच्	उदच्	उदीच्*
प्रत्यच्च 'backward', 'westward'	प्रत्यच्	प्रत्यच्	प्रतीच्
न्यञ् 'low'	न्यञ्	न्यच्	नीच्
म्रान्वञ्च 'following'	ग्रन्वच्	ग्रत्वच्	अनूच्
तिर्येच 'going horizontally'	तिर्यञ्च	तिर्यच्	तिर्ख् **

Vocabulary XXV.

Verbs:

down, set (lit'ly "go home" used of the heavenly bodies).

+ ভার (udgácchati) rise. गम् + त्रस्तम् (astamgácchati) go स्पृह् (spṛháyati) desire (dat.).

Subst.: गौरव n., weight; dignity. जगत n., that which lives. तचिश्वा f., n. pr., a city (Taxila) in India. तिर्धञ्च m., n., animal. लष्ट्र m., n. pr., a god, Tvaṣṭar. परिषद f., assembly. भृगुकच्छ n., Baroch (a holy place विश्वीर्षन् three-headed. in India). मघवन् m., Indra. युवन m., n., young; f. युवति

श्रम m., pains, trouble. सिंह m., lion. सान n., bathing, bath. हरिश m., gazelle.

Adj.: अधीत, f., •आ, learned, studied. तिस्थवांस having stood; as n. subst., the immovable. दष्ट, f. • आ, (part. of दंश्) bitten. वनवासिन् forest-dwelling. विद्वांस knowing, wise, learnèd.

** irregular (तिरस् + अम्).

विपास m., ripening; recompense.

[;] inserted, irregularly, in weakest forms only.

Exercise XXV.

विद्वान्प्रश्चित बोके विद्वान्गच्छति गौरवम्। विद्यया बस्येते सर्वे विद्या सर्वेत पूज्येते॥ १३॥

प्राच्यां दिशि ज्योतीं खुद्गक्त प्रतीच्यामसंगक्ति। १। विद्विद्वित्ते विद्वां स्रमो ज्ञायते। १। व्यष्टुस्तिशी षीणं पुनं मघवामारयत्। ३। सहनी एव चित्रावयुध्येताम् । ४। सुना दृष्टी दिजातिः स्नानमा-चरित्। ५। कास्या स्राजग्मुषो धातॄनपस्थामः। ६। येन वेदा संधीतासं युवानमिष गुरं गणयन्ति। ७। पापाः कर्मणां विपाकेन दितीये जन्तिनित्ते ज्ञायन्त इति स्नृतिः। ८। विद्वांसो विद्विद्वः सह समागमाय स्मृहयन्ति। ९। कियद्भिरहोभिः कास्याः प्रयागमगक्ततः। १०। प्राचां देशे पाटिनिपुनं नाम महद्मगरं विद्यत उदीचां तन्तिश्वा प्रतीचां भृगु-कक्त्म्॥ १०॥

12. Vṛtra was killed (इन, caus. pass.) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brāhmans dispute. 15. Saramā is called in the Rigveda the dog (f.) of the gods. 16. Great forests are found in the west (expr. as pred., nom. pl.). 17. In the assembly let the best among the learned teach (उप-दिश्) the law. 18. Those who have committed evil deeds must stand by day (acc.) and sit by night. 19. Glory was attained by the young warrior. 20. Turned toward the east (nom. sing.) let one reverence the gods; the east (पाची) is the quarter (दिश्) of the gods. 21. Day by day one must worship (पूज्) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forest-dwelling animals.

Lesson XXVI.

Some Irregular Substantives.

273. ग्राह्म f., 'mother': voc. sing. ग्राह्म.

274. 1. सिंख m., 'friend': sing. nom. सखा, acc. सखायम्, inst. सखा, dat. सखे, abl.-gen. सख्यम्, loc. सखी, voc. सखे; du. सखायी,

संखिश्याम, संख्योस; pl. nom. संखायस, acc. संखीन, instr. संखिश्यस; the rest like ग्रम. — 2. पति m., is declined regularly (like ग्रम्प) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows संख in the following forms: inst. sing. पत्था, dat. पत्थे, abl.-gen. पत्थस, loc. पत्थी.

275. The neuter stems याजन 'eye', ग्रस्थन 'bone', द्धन 'curds', समधन 'thigh', form only the weakest cases; thus, ग्रन्णा, द्धस, समधनि or सिक्यू, etc.; the rest of the inflection is made from corresponding stems in द; thus, nom. sing. ग्राचि etc.

276. 1. बच्ची f., 'goddess of fortune', makes nom. sing. बच्चीस्—2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम, instr. स्त्रिया, dat. स्त्रिय, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभयाम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रीस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीणाम्.

277. 1. अप f., 'water', only pl.; its final is changed to द before भ; thus, nom. आपस, acc. अपस, instr. अद्भिस, dat.-abl. अद्भिस, gen. अपाम, loc. अपस. — 2. दिव f., * 'sky', makes nom. sing. चौस, du. दावौ, pl. (sometimes) दावस; the endings are the normal ones, but the root becomes द् before consonant-endings: thus, acc. sing. दिवस, nom.-acc. pl. दिवस, instr. द्मिस. Not all the cases are found in use. — 3. Stem र m. (rarely f.), 'wealth': sing. रास, रायम, राया etc.; du. रायौ, राध्याम, रायोस; pl. रायस (nom. and acc.), राभिस etc.

278. 1. श्रनदुह or श्रनदुह m., (from श्रनस् + वह 'cart-drawing', i. e.) 'ox': strong stem श्रनदुह, mid. श्रनदुह, weakest श्रनदुह; nom. sing. श्रनदुन, voc. श्रनदुन. — 2. The stem प्रश्नन् m., 'road', makes all the strong cases, with irregular nom. sing. प्रशास; the corresponding middle cases are made from पश्, and the weakest from पश; thus, acc. sing. प्रशासम, dat. पश, acc. pl. पश्स,

^{*} In the older language oftener masculine.

dat. पश्चिश्वस्. [The stems मन्थन् m., 'stirring-stick', and ऋभुजन् m., an epithet of Indra, are said to follow पन्थन्.]

279. The stem पुंस m., 'man', is very irregular. The strong stem is पुनांस, mid. पुन, weakest पुंस. Thus, sing. पुनान, पुनांसन, पुंसा, etc., voc. पुनन; du. पुनांसी, पुरस्थान, पुंसीस; pl. पुनांसस, पुंसस, पुन्सिस etc., पुंस.

280. For the stem जरा f., 'age', may be substituted in the cases with vowel-endings forms from जरस f.; thus, जरसा or जरसा

281. हृद् n., 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृद्य n.

282. The stem uz m., 'foot', becomes uz in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. uz, acc. uz, instr. uz, etc. From Euz 'biped', acc. sing. Euzy, pl. Euzx, instr. pl. Euux. [The stem uz m., 'foot', has the complete declension of α-stems.]

283. The root हन 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न in the middle cases and its म in the weakest cases (but only optionally in loc. sing.). Further, when म is lost, ह in contact with न reverts to its original म; thus, महाहन m., 'killing a Brāhman', makes nom. sing. महाहा, acc. ेहण्म, 'ninstr. महामा, etc., loc. महामि or 'हण्, voc. 'हन; du. महाहणी, 'हस्थाम etc.; pl. nom. 'हण्स, acc. 'भ्रस.

284. The stems पूषन् m., n. pr., and अर्थमन् m., n. pr. (both personifications of the sun), make the nom. sing. in आ, but otherwise do not lengthen the आ; thus, nom पूषा, acc. पूष्णम्, instr. पूष्णा.

[&]quot;In compound words, an altering cause in one member sometimes lingualizes a ল্ of the next following member. But a guttural or labial in direct combination with ল্ sometimes prevents the combination, as in the instr. সন্তাহা

Vocabulary XXVI.

Verbs:

To move; in caus. (arpáyati) send; put; hand over, give.

गृह (gúhati) in caus. (gūháyati) hide away, conceal. तृप् (tṛpyati) be pleased or satisfied, satisfy or satiate oneself. लप् + वि (vilápati) complain.

Subst.:

त्रवन (अवि) n., eye.
त्रवन (अवि) n., eye.
त्रविह m., faithfulness.
त्रसुर m., demon.
वित्त n., notice, thought, mind.
देवता f., divinity, deity.
दध्यच् (weakest धीच) m., n. pr.,
a Vedic saint.
पद m., foot.

पालन n., protection.

मानव m., man (homo). त्रत n., vow, obligation, duty. Adj.: काण f., ॰श्चा, one-eyed. चतुष्पद् four-footed, quadruped. द्विपद् m., biped. नियत, f. ॰श्चा (part. of नि-यम्),

মিল, f. ° স্থা, beneficent, gracious, blessed.

ordained, fixed, permanent.

Exercise XXVI.

पत्यौ भिक्तर्ततं स्तीणामद्रोहो मिक्तिणां व्रतम्।
प्रजानां पालनं चैव नियतं भूभृतां व्रतम्॥ १४॥
बलवनावनद्वाहौ लाङ्गलं वहेताम् । १। भिवासे पन्यानस् । २।
लच्नीर्विष्णोभीर्या।३। ह्वीष पुमान्परं व्रह्म ध्यायति।४। बाङ्म्यां भूभृत्कृत्सं जगदजयत् । ५। केन पथा भवान्सख्या सहागच्छत् । ६। पदा
मामस्पृभ्रत्सखा। ७। पुस्थिः सह स्त्रीरागमयद्राजा। ८। हे युवन्पन्थानं
मे दर्भय । ९। खद्भिः पादी चालयत्येष परिवाट् । १०। स्त्री पत्ये
स्पकार्ष्यपेयति । ११। एकेनाच्णा यो न किंचित्पश्चिति तं काणं वदनिता १२। बीः पिता पृथिवी च माता वो रचताम्। १३। एते पुमांसो
हदयेषु पापं गूहयन्ति । १४। ब्रह्मद्वा न संभाषेत न च तमध्यापयेद्याजयेद्वा। १५। खसुरेस्थो भयाद्यानवा देवताः पालनं प्रार्थयन्त ताभिश्च

शिवाभिः पापा ऋसुरा ऋघात्यनः । १६ । महानुदीचां राजा दरिद्धैः

पिष तिष्ठद्भिः शिष्टैः संभाषमाण्लेभ्यो भिन्नां यच्छति॥ १७॥

18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun Pūṣan, Mitra (m.), Aryaman, and Savitar. 20. Water also is named (गण्य, pass.) among the deities in the Rik (use सुनस्) and in the sacrificial formulas. 21. Be gracious, O Çiva, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (use चूत, and make a direct statement with इति). 23. The Asura was slain by Maghavan with a bone of Dadhyañc. 24. Who knows the wind's path (pass.)? 25. Mother, satisfy (तृष caus.) the child with curds. 26. Have food brought (use आ-नी, caus., pl.) from our friend's house. 27. The Maruts are Maghavan's friends.

Lesson XXVII.

285. Demonstrative Pronouns. Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns अरम् and असी (for which the natives give the stem-forms as इदम and अदस respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

286. ग्रयम् (इदम्):

	M	asculine.		Feminine.			
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.	
N.	ग्रयम्	इमी	र्मे	र्यम्	हमे	इमास्	
A.	इसम्	77	ह्मान्	इसाम्	"	n	
I.	ग्रनेन	ग्राभ्याम्	एभिस्	त्रनया	ग्राभ्याम्	ग्राभिस्	
D.	त्रसी	27	एभ्यस्	ऋखैं	מ	त्राभ्यस्	
Ab.	ऋसात्	n	77	ग्रखास्	,	מ	
G.	त्रख	ऋनयोस्	एषाम्	n	ग्रनयोस्	ग्रासाम्	
L.	ग्रस्मिन्	n	एषु	त्रसाम्	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	चासु	

Neuter: Nom.-acc. sing. इदम, du. इमे, pl. इमानि; the rest is like the masculine.

287. ग्रसी (ग्रदस्)ः

	M	asculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.	
N.	त्रसी	ऋमू	त्रमी	त्रसी	ग्रमू	ग्रमूस्	
Α.	ग्रम्म्	,,	ग्रमून्	त्रमूम्	"	77	
I.	त्रमुना	ग्रमूभ्याम्	ग्रमी भिस्	त्रमुया	त्रमूयाम्	ग्रमू भिस्	
D.	ग्रमुषी	, ,	ग्रमीस्यस्	त्रमुखै	, ,	त्रमूग्यस्	
	. ग्रमुष्मात्	n	"	चमु ष्यास्	, ,	n	
G.	ग्रमुख	त्रमुयोस्	ग्रमीषाम्	77	ग्रमुयोस्	अमूषाम्	
L.	अमु ष्मिन	("	ग्रमी षु	अमु ष्याम्	, ,	त्रमूषु	

Neuter: Nom.-acc. sing. ग्रह्स, du. ग्रमू, pl. ग्रमूनि; the rest like masc. — The final द्दे of ग्रमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनस्, n. एनइ, f. एनाम्; instr. m., n., एनन, f. एनचा. Du. acc. m. एनी, f., n., एने; gen.-loc. m., f., n., एनचीस्. Pl. acc. m. एनान्, n. एनान्, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अयम् or एष. Thus, अनेन कायमधोतमेनं व्याकर्ण-मधापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in \overline{a} or \overline{a} . By the suffix \overline{a} — or, in a comparatively small number of verbs, \overline{a} — is formed, directly from the root of the verb, and unconnected with any tensestem, a verbal adjective called the past passive participle. The fem. ends always in \overline{a} . When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, \overline{a} datta, 'given'; \overline{a} ukta, 'spoken'. When made from an intransitive or neuter verb, the same par-

ticiple has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of ग्रस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्नं जिल्तिम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुग्धम् 'milk'; and also as nomen actionis. Sometimes it has a present signification, particularly when made from neuter verbs; thus, स्थित (from स्था) often 'standing'.

291. A. With suffix न [ण]. The suffix न is taken by a number of roots. Thus:

- Certain roots in आ, and in i and u-vowels; thus, घा or पी 'swell, be fat', पीन; हा 'abandon', हीन; स्ना 'wither', म्लान; चि 'destroy', चीए; श्वा or श्वि 'swell', श्रृत; लू 'cut', लून.
- 2. The roots in variable च्छ (so-called \bar{r} -roots), which before the suffix becomes ईर् or जर्, as in the pres. pass.; thus, 2 कु (किर्), कीर्या; तु, तीर्या; 1प (पूर्) 'fill', पूर्या.
- 3. A few roots ending in ज (which becomes ग before the न); thus, अञ्च 'break', अगः; 1भुज 'bend', भुगः; सज्ज 'sink', सगः; रूज 'be sick', रूपः विज् 'fear', विगः. Also one or two others which exhibit a guttural before the नः लग 'attach', लगः त्रञ्च 'cut up', वृक्गा.
- 4. A number of roots, some of them very common, in दू (which becomes न before न): सद्, सन्न; (नि—सद्, निषस;) भिद् 'cut', भिन्न.*
- 292. Some few verbs make double forms; thus, ब्र् 'hasten'; तूर्य or बर्त; विद् 'acquire', विच or वित्तः

^{*} Commonest exceptions: खादित from खाद 'eat'; सत्त from सद्; सुद्ति from सुद् 'rejoice'; सदित from सद् 'weep'; उदित from वद् 'speak'; विदित from विद् 'know'.

Vocabulary XXVII.

Verbs:

देव + उप (upékṣate) neglect.

2कू + वि (vikiráti) scatter.

गण्य + ऋव (den. — avagaṇáyati) despise.

चर् + उंद्, in caus. (uccāráyati) pronounce, say.

নু + স্বৰ (avatárati) descend. + বৰ (uttárati) emerge, come

out.

भी or खा (pyåyate) become stout or fat. भन् (bhakṣáyati) eat.

अझ break.

2सूज् + उप enjoy.

भू + परि (paribhávati) despise.

मजा (májjati) sink.

युज् in caus. (yojáyati) yoke, harness.

लग् (lágati) attach; hang, cling, adhere.

सद् (sidati) sit, settle down; be overcome, exhausted.

Subst.:

ম্মিনী m. du., nom. pr., the Açvins (the Indian Διὸς κοῦροι). মাবাং m., "walk and conversation"; conduct of life, observance.

ऋण n., debt.

कैसास m., n. pr. a mountain.

नुध् f., hunger.

ब्रह्मचर्य n., life of holiness, i. e. religious studentship.

भोजन n., meal-time, meal.

भुज्यु m., n. pr., a Vedic personage. मधुपर्क m., sweet drink.

मता f., pearl.

राच्स m., demon.

लाभ m., acquisition, gain.

विवाह m., wedding, marriage.

वाधि m., illness.

श्**कर** m., car.

श्**था** f., bed.

हल m., n., plough.

हार m., chain, garland.

Adj.:

चीस (part. of 2चि) reduced, decayed; ruined.

तीत्र f. ॰ त्रा, great, strong, violent. पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred knowledge; as m. subst., Brāhman student.

होन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

Exercise XXVII.

वर्धमानमृषां राजन्परिभूताञ्च श्चवः। जनयन्ति भयं तीवं व्याधयञ्चाष्युपेचिताः॥ १५॥

यानि कमी खिसं नोके क्रियने तेषां फलं कर्ना मुण्मं लोक उपभुज्यते। १। भो असावहम् * इत्युद्धार्य ग्रियसो ऽभिवाद्येत्। २। अयं
नः पिता र्याद्वतीर्णः सखा सह संभाषमाणि सिष्ठित। ३। आचारेण
हीनं पुमांसं विद्धांसमण्यवगणयन्ति सन्तः। ४। उदधौ मग्नं स्थियमाणं
भुज्यमित्रनौ नावोदहरताम्। ५। एभ्यः नुधा सीद् ह्यो भिज्भो ऽत्तं
प्रयक्छ। ६। पण्यसाकं र्यो भगः। ७। युध्यमानानमूनन दुहः पश्च। ६।
भवता विकीर्णं धान्यिममे विहगा भन्यन्ति। ६। आभिर्द्धः पाणी
प्रचालय। १०। इदम् ** आसन्तिमा आपः स्नानायायं मध्यकं इदं
भोजनिममानि वस्ताणीयं श्र्येति गृहस्थो ऽतिथिं गृहमागक्कनं वदेत्॥ ११॥

12. Have medicine given quickly (use pass. part. of eq, in nom.) to these sick persons. 13. This is that mountain Kāilāsa, on which Çiva dwells. 14. In order to attain (eq), dat.) this and that other world (gen.) the priest offered sacrifice for me (eq) caus.). 15. The flowers in the garlands of these women are withered. 16. By that king, who was praised by us, we were delighted with these jewels. 17. The peasant yoked two fat oxen to the plough. 18. The learned Brāhman emerged (pass. part.) from the water. 19. Here comes (pass. part.) the queen. 20. A chain of pearls hung (pass. part.) on the neck of this demon. 21. What sin is not committed by persons reduced in fortune? 22. This garden is filled with men and women.

Lesson XXVIII.

293. Past Passive Participle, cont'd. B With suffix 7.

I. Without union-vowel \(\xi\). Much more commonly this parti-

^{* &}quot;I am so-and-so; N. or M."

^{**} Translate the pronoun-forms by 'here', and cf. § 225.

ciple is made by adding the suffix त to the bare root; thus, স্থান from স্থা; জিন from জি; জিম from জিए; হ্লন from হ্ল (or হ্লা); বুন from বূন.

294. If the root end in a consonant other than क, π, ψ, κ, the ordinary rules of euphonic combination apply as follows:

- 1. Final च् and ज् become क्; thus, सिता from सिच्; युता from युर्ज; त्यता from त्यज्.
- 2. Final भ् becomes ष्, after which, as also after radical final ष्, त् becomes ट्; thus, दृष्ट from दृष्; द्विष्ट from दिष्. सृष्ट and सृष्ठ are made from सृज् and सृज्, and दृष्ट from यज्, contrary to 1. प्रक् makes पृष्ठ; and तच्, तष्ट.
- 3. Final ध् becomes द्, and भ्, ब्; and the following त् becomes ध्; thus, वृद्ध from वृध्, लक्ष्य from सभ्.
- 4. Final ह is treated in various ways, according to its historical value. a. Sometimes ह combines with त to form ह, before which short vowels (except च्छ) are lengthened; thus, गाढ from गाह, जीढ from जिह, इंढ from रह; मूढ from मह; but इंढ from रह. सह forms सोढ. b. Where ह represents original घ, the combination is उध; thus, दाध from दह; दिउध from दिह; दुउध from दह. The root मह forms also मुख. c. नह, where ह represents original घ, makes नज्ञ.

295. The root before त usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: I. A penultimate nasal is dropped; e. g., अता from अञ्च; बद्ध from बन्ध; स्रस्त from संस् (or स्त्रस); श्रस्त from श्रंस.
2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., जता from बन्ध, उप्त from ब्र्प, स्प्रतिका स्वर्, उप्त from बन्ध; इप्तिका स्वर् (the same form from इष्); विद्य from बन्ध; पृष्ट from प्रकृ. 3. Final आ is weakened to द्वे in गीत from गा 'sing', पीत from 1पा 'drink'; to द्वां स्थित from स्वा, हित from आ 'put' (with भ्र also changed to हो), सित from

मा 'measure', and a few others. 4. A final म् is lost after ऋ in गत, यत, नत, रत (from गम् etc.); and likewise final न in चत, तत, मत, नत, हत (from चन् etc.). 5. Isolated cases are शिष्ट from शास; ब्रत from दीन 'play'.

296. More irregular are the following:

- 1. Some roots in ग्रम् make participles in ग्रान्त; thus, कान्त, क्रान्त, वान्त, तान्त, दान्त, ग्रान्त, ग्रान्त, ग्रान्त, क्रान्त, वान्त, तान्त, दान्त, ग्रान्त, ग्रान्त, ग्रान्त, क्रान्त, वान्त, वा
 - 2. जन, चन, and सन make जात etc.
- 3. The root 1द्रा, 'give', forms दत्त (from the derivative form द्ह्). The contracted form त्त is widely found in composition, especially with prepositions; thus, प्रदत्त or प्रत, निदत्त or नीत्त, etc.
- 297. II. With union-vowel इ. The suffix with इ, or in the form इत, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like जिन्द, हिंस), and not infrequently with original roots.
- 298. When इत is added to causative and denominative verbstems the syllables अय are dropped; thus, चुर, pass. part. चोरित; गण्य, गण्यित; तड्, ताडित; मृ, caus. मार्यति, caus. pass. part. मारित; हन, caus. घातयित, घातित.
- 299. Among the original roots taking इत may be noticed the following:

पत् 'fall', पतितः कुप्, कुपितः वस् 'dwell', उषितः श्वस्, श्वसितः तृष् 'thirst', तृषितः जिख्, जिख्तः ईच्, ईचितः वद्, उदितः यह makes गृहीतः श्री 'lie' makes श्चितः

300. A few roots form this participle either with or without the auxiliary इ; thus, मत्त and महित from मह.

301. The grammarians reckon as participles of the na-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are আন 'burnt' (আ); কুয়া 'thin', 'haggard' (কুম্); যক্ক 'ripe' (যন্ত); সুজা 'dry' (সুজ্); দুল্ল 'expanded' (দুল্).

302. Past Active Participle in तवन्त (or नवन्त). From the past pass. part. is made, by adding the possessive suffix वन्त (f. नती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त, प्रतिपद्मवन्त.

303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न किस्टूड्यान् "no one has seen me"; or, with copula, महत्कुकं प्राप्तवसि "thou (fem.) hast come into great misery". This participle comes to be made even from intransitives; thus, सा गतवती "she has gone".

Vocabulary XXVIII.

Verbs:

तृ+प्र in caus. (pratāráyati) deceive.

नह + सम् (samnáhyati) equip oneself.

पद् + वि-श्वा in caus. (vyāpādáyati) kill.

पंबाय् * (pálāyate) flee.

2मुज् enjoy, eat.

मन् + सम् honor.

मुह् (múhyati) be confused or dazed or stupid.

र्ध् + अप besiege.

रह + प्र (praróhati) grow up.

বিশ + ম (praviçáti) penetrate, enter.

वृत् + प्र in caus. (pravartáyati) continue.

য়িষ্ + শ্বৰ remain over, survive. ন্ধু + ত্ত্ব bestrew.

Subst.:

अन्त m., end; in loc., at last.

इन्द्रमंख n., n. pr., Delhi.

·खर् m., ass.

गुहा f., cave.

चरित n., behavior, life.

पृथ्वीराज m., nom. pr.

पौर् m., citizen.

प्रासाद m., palace.

यवन m., Greek, barbarian.

शुगाल m., jackal.

सैनिक m., soldier.

सैन्य n., army.

हिंखन् m., elephant.

^{*} A quasi-root from & 'go' + utl 'away'.

Adj.: भूरास् (comp.) more. In neut. sing. as adv.: mostly.

Exercise XXVIII.

श्रीमतो (abl.) राज्ञः संमतेरिभः कविभिरिष्टानि वसूनि लब्यानि।१। कृतो भवानागत इति द्वारि खितः परिव्राङ्गृहस्य पत्या पृष्टः । २। श्व-भिर्मृहीतो हरिणो व्यधिवीपादितः।३। मूढः खरः शृगालस्य सिग्धा-भिर्माग्नारितः सिंहस्य गृहायामागतस्तेन हतः।४। चैचेषु सिता-भिर्मोघानामद्विधीन्यं प्रक्डम् । ५। काष्ट्रामुषितैर्भातृभः शास्त्राणि सम्यगधीतानीति तेषामाचार्येण लिखितात्पत्ताद्वगम्यते॥६॥ उदीचा दिश्रो (abl.) यवनेष्वागच्छत्सु पृथ्वीराज इन्द्रप्रस्वात्सैन्येन सह नि-ष्क्रानः।७। पणि संगच्छमानिर्दिश्नः सह महसुद्वं संजातम् । ५। तिसिन्राजा पराजितः शरीर्विद्वो हिसनो भूमी पतितो यवनैजीवन्नेव गृहीतः पश्चाच्चासिना घातितः॥०॥

(In the following render all finite verbs by participles.)

10. Many of the soldiers were killed; some who survived fled into the city. 11. The gates of the city were shut fast (दृदा अपिदिताः); the citizens equipped themselves for battle. 12. The Yavanas approached and besieged the city (pass.). 13. Finally the Yavanas, proving victorious (past act. part.), entered the city by force. 14. The young and old men were mostly murdered; the women made slaves; the great possessions of the citizens plundered, the palaces and houses burnt with fire. 15. The end of Pṛthvīrāja has been described by the Yavanas, and his previous life sung by the poet Canda.

Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes ला and य.

305. A. ला. To uncompounded roots is added the suffix ला. It is usually added directly to the root, but sometimes with the vowel इ interposed. With regard to the use of इ, and to the form of root before it, this formation closely agrees with that of the participle in त or न. A final root-consonant is treated as before त. Roots which make the past pass. part. in न generally reject इ before ला.

Examples. 1. Without inserted द: ज्ञाला, जिला, नीला, युला, भूला; खिला from खा, हिला from 1धा 'place' (cf. हित) and from हा, दला from दा (cf. दत्त), गीला from गा; उत्का from वच्, युत्का from युज्; गला from गम, मला from मन, जिला from 2विद् 'find'; तीला from नृ (cf. तीर्ण), पूली from पृ (cf. पूर्ण); दृष्टा from दृष्, सृक्षा from सृज, दृक्षा from यज् (cf. § 295, 2), बुद्धा from बुध, खब्धा from सम, दग्धा from दृह.

- 2. With inserted द: विदिला from 1विद 'know', उषिला from वस 'dwell', श्यिला from भी (cf. श्यित), गृहीला from ग्रह (cf. गृहीत).
- 306. Some verbs make both forms; thus, from खन् either ख-निला or खाला; from अम् either धमिला or भान्ला.
- 307. Causatives and denominatives in त्रय make त्रयिता; thus, मुर्, चोरयिता; तड्, ताडयिता; स्थापयित, स्थापयिताः
- 308. B. य. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix य, before which द is never inserted. A root which ends in a short vowel adds त before य. Thus, परिणीय, अनुभूय; वि-जिला, संस्तुल, अधील (अधि-द) अधिकृत्य.
- 309. Roots in आस् and अन् whose pass. part. ends in आत form this gerund in आत; thus, ॰गता, ॰हता. But such am-roots (not an-roots) may preserve the nasal; thus, ॰गता. Final changeable स becomes देर or जर्; thus, ॰तीर्य, ॰पूर्य. Final आ remains unaltered; thus, आदाय. Some roots show a weak form before

this suffix; thus, प्रगृह्य, संपृच्छ्य; प्रोच्य (प्र-उच्च) from प्र-वच्; म्रनूद्य from मनु-वद्द; बुह्य from वि-वहः

310. Causals and denominatives in स्रय reject those syllables; thus, प्रचोर्यत, प्रचीर्य; प्रताद्ध; प्रखाय; स्रवधाय; स्राचायक्रित (स्रा-नी), स्राचायः But if the root ends in a single consonant and encloses short स्र which is not lengthened in the causative, then the gerund of the caus. ends in स्रयः, to distinguish it from the gerund of the simple verb; thus, स्रव-ग्रम, ger. स्वग्रय; caus. स्रव-ग्रम्वित, ger. स्रवग्रयः

311. The gerund or absolutive is used generally as logical adjunct to the subject of a clause. It denotes an action accompanying or (usually) preceding that which is signified by the verb of the clause. (In the later language it is not always confined to the grammatical subject of the clause as an adjunct.) It has thus virtually the value of an indeclinable participle, present or past, qualifying the actor whose action it describes.

Thus, तद् आकर्ष क्लागं खत्का स्नाला खगृहं गत: "having heard this, having abandoned the goat, having bathed, he went to his own house".*

312. The gerunds of some verbs have not much more than prepositional value; thus, সাহাত 'having taken', i.e. 'with', like Greek λαβων, ἔχων; μπη 'having released', i.e. 'without', 'except'.

313. Before all gerunds may be used the privative সুৰ্ or স্ব; thus, স্বৰ্ভনা "without having received"; স্বৰাছ্য "without having summoned."

Vocabulary XXIX.

Verbs:
আন + লি (nyásyati) entrust (to one's care).

^{*} Of course the absolutives are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

कृ + अधि put at the head, appoint as ruler over (loc.).

चल + प्र (pracálati) move on, uল m., wing; s
march.

चिन्त (cintáyati) consider. च्यु (cyávate) totter, fall.

हा + आ take. Cf. § 312.

धा + सम्-न्ना lay or place on.

नी + निस् (nirnáyati) bring to an end, determine, settle.

भज् + वि (vibhájati, -te) distribute. व्रज् + प्र(pravrájati) wander forth; leave one's home to become a wandering ascetic.

Subst.: चिमप्राय m., plan, design. चाहरण n., bringing. कपि m., monkey. करिन m., elephant. दुईशा f., misfortune. पच m., wing; side; party. भेक m., frog. चड्डा f., n. pr., Ceylon. शूर m., hero. साधन n., means, device. सेतृ m., bridge, dike. हनुमन्त् m., n. pr., a monkey-king. इतभुज् (nom. भुक्) m., fire.

Adj.:
য়হিব disagreeable.
য়ায় responsible, trustworthy.
য়য় du., both.
য়ৢয়, f. ৽য়া, little, small.
বিল, f. ৽য়া, daily, regular.
য়য়৾য় on the head.
Prepos.:

সনি (postpos., with acc.) against.

Exercise XXIX.

गते हि दुईशां लोके चुद्रो ऽप्यहितमाचरेत्। पङ्के निममे करिणि भेको भवति मूर्धगः॥१६॥

गुरावृषिला वेदमधीत स्त्रीं परिणोय पुत्रं जनियला नित्यानि कर्माखनुष्ठाय यज्ञानिष्ठा दानानि च दत्ता प्रेत ब्राह्मणो न चवते ब्रह्मणो लोकात्। १। भुत्का पीला चैते नराः सुप्ताः। २। धीमतां मन्तिणामागमनं खामिने निवेद भृत्यो निष्कानाः। ३। सख्या हनुमतान्तिय कपिभिः समेतो अपं भर्तरि सेतुं बद्धा बङ्कां प्रविश्च च रामो रावणं हतवान्। ४। कृत्वं वनं दग्धा इतभुगधना शानाः। ४। वल-वतो महत ब्रादाय मधना गवामाहरणाय निर्गतः। ६। शिष्यानाह्रय गुहतीः सम्यवन्दितलानृचो यजूंषि चाध्यापितवान्। ७। हविषेष्ठार्ति-

ग्भ्यो भूयो धनं यजमानेन दत्तम्। पा लां मुक्ता न केनापि ताहृग्दुः-खं सोढम्। ए। गूढिसारैः भूनूणां बनं विदिला कार्याणि मन्त्रिषु न्यस्य सैन्य स्नाप्ताञ्सूरानिधकृत्य राजा युद्धाय निर्गक्केत्॥ १०॥

11. After the king had conquered the vassals of the western lands he marched (pass. part.) against the eastern vassals. 12. The merchants, in joy (pass. part.), took the money and gave the jewels to the king (use ger., and pass. constr.). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (pass. part.) on the mat. 14. The hero fought (ger.) with his enemies and gained (part.) great glory by the victory over them (gen.). 15. The Brāhman, abandoning his own (pl.), became an ascetic (प्र-त्रज, pass. part.). 16. When the merchant had imparted (नि-विद, caus.) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (ger.) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (वाच) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (gen.), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (ger.) not salvation, but falls into hell (loc.).

Lesson XXX.

314. Infinitive. The later language has a single infinitive, the ending of which is $\overline{\eta}$ #### (or $\overline{\xi}$ $\overline{\eta}$ ########). The root takes guna, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in ज and changeable इ. Thus, पा, पातुम; दा, दातुम; जि, जेतुम; नी, नेतुम; श्रु, श्रोतुम; कृ, वर्तुम्

2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and स् remain unchanged before तुम; thus, श्रुक्, श्रुक्, सन्, मन्, मन्, सन्तुम; आप, श्राप्तुम; चिप, चेप्तुम; खुप, लोप्तुम; श्रुप 'curse', श्रुप्तुम; उवस 'dwell', वस्तुम. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त. Thus, पच्, पत्तुम; त्यज्, त्यतुम; हुण्, द्रष्टुम*; स्पृण्, स्प्रुष्ट्रम*; कृष्, क्रिप्तुम; व्रुष्, र्यष्ट्रम*; कृष्, क्रिप्तुम; व्रुष्, र्यष्ट्रम, स्पृण्, क्रिप्तुम; क्रुप्, त्यहुम; स्पृण्, स्प्रुप्त, क्रिप्तुम; क्रुप्, क्रिप्तुम; व्रुप्, त्यहुम; स्पृण्, स्प्रुप्त, क्रिप्तुम; व्रुप्त, त्यहुम; क्रुप्, क्रिप्तुम; व्रुप्त, त्यहुम; व्रुप्त, त्यहुम; व्रुप्त, क्रिप्तुम; व्रुप्त, त्यहुम; व्रुप्त, त्यहुम; व्रुप्त, त्यहुम; व्रुप्त, त्यनुम; विद्र्प्तिक्ष, विद्र्पत्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्पत्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्प्तिक्ष, विद्र्पतिक्ष, विद्र्पतिक्ष्तिक्ष, विद्र्पतिक्ष, विद्र्पतिक्षतिक्ष, विद्र्पतिक्ष, विद्र्यतिक्ष, विद्र्पतिक्ष, विद्र्पतिक्ष, विद्र्पतिक्ष, विद्र्यतिक्ष, वि

316. The ending तुम् with द् (in the form द्तुम्) is taken by roots in final long ज and the root श्री, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवितुम; श्री, श्रियतुम; देच, देचितुम; वन्द्, वन्दितुम; गृह, गृहितुम (cf. § 101).

317. Causatives and denominatives in ऋश have ऋशितुम्, the root being treated as in the present; thus, सुर्, चोरशितुम; कथ्, कथितुम्, तड्, ताडिंशितुम्.

318. Some roots in consonants insert or reject द् at pleasure; thus, मृज्, मार्जितुम् or मार्धुम्**. The root ग्रह makes ग्रहीतुम्.

319. The rules for the use of \mathfrak{F} in the infinitive agree closely with those governing its use in the formation of the s-future and of the nomen agentis in \mathfrak{F} .

320. Uses of the infinitive. The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs মুক্ 'be able', and মুক্ত্ত 'be worthy', 'have the right

^{*} The increments of $\exists z$ are sometimes \overline{z} and \overline{z} instead of $\exists z$ and \overline{z} ; especially where a difficult combination of consonants is thus avoided.

^{**} In all the tense-systems, and in derivation, the root मृज् exhibits often the *vyddhi* instead of the *guṇa*-strengthening.

or power'; thus, कथितुं भक्तोति "he is able to tell"; श्रोतुमहेति कुमार: "the prince ought to hear it". स्रहें is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.

321. But often the infinitive has a case-value not accusative. Thus, a dative value: अवित भोतुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a quasi-passive force. Thus, वर्तुसार्ट्य: "begun to be made"; श्रोतं न युद्धते "it is not fit to be heard." This is especially frequent along with the passive forms of श्र्व; thus, त्यनं न श्रज्ञीत "he cannot abandon", but त्यनं न श्रव्यति "he cannot be abandoned"; नरी श्रव्याविहानेतुम "the two men can be brought hither."

323. Future Passive Participle, or Gerundive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, নার্ছ (from ক্রা) 'to be done', faciendus. They may be made from every verb. The ordinary suffixes are three: য, নহা, and হালীয়.

324. A. Suffix य.* a. Before this suffix final radical ह्या becomes \mathbf{U} ; thus, from दा, देख; गा, गेद्य. b. Other final vowels sometimes remain unchanged, sometimes have the guņa or even the vrddhi-strengthening; and \mathbf{U} often, and ह्या always, are treated before \mathbf{U} as before a vowel; thus, from जि, जैस and जिस; from भी, भेर and भसा; from हु, खाद्य and आख; from हु, जार्य; from हु, भाज. — c. In a few instances, a short vowel adds त before the suffix; thus, इस (इ), शुरू (शु), जारा (जा). d. Medial हिंदी हिंदी हैं.

^{*} The original value of this suffix is ia. Hence the conversion of 更 to 現更 and of 利 to 現更 before it.

unchanged in one class of words, and is lengthened in another class; thus, दभ्य, वन्य, सव, but माद्य (मद), वाच्य (वच). e. Initial or medial i, u, and r-vowels are sometimes unchanged. sometimes have the guna-strengthening; thus, देखा, गृह्य, त्व; वेदा, योध, बोधा. f. The root शास makes शिख. A form वधा (from the defective root वध्) is assigned to हन्. ग्रा-लभ् makes ग्रालभ and त्राजन्म. g. Causatives and denominatives in त्रय are treated as in the present, but omit the syllables ग्रय; thus, चर्, चीर्य.

325. B. Suffix तवा. This is a secondary adjective derivative from the infinitival noun in त. Hence, both as regards the form of root and the use or omission of T, the rules are the same as for the formation of the infinitive; thus, वताय, लव्यय, विन्द्रत्य, ग्राय-तय (शी).

326. C. Suffix अनीय [अणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in sal are treated as in the present-system, without the syllables ग्रय; thus, दानीय (दा), गानीय (गा), श्रवणीय (श्र), बो-धनीय, चोरणीय, गृहनीय (गृहयति).

327. The gerundives in त्व are common in the impersonal passive construction described in Lesson X, and not seldom have a purely future sense; thus, तेन लया सुखिना भवितव्यम् " with that thou shalt be happy".

Vocabulary XXX.

Verbs:

बर्ह (árhati) have the right, etc. (cf. § 320.)

श्राप् + सम् finish, attain.

क+ अप-आ pay.

गम् + स्रभ (abhigácchatí) visit, सा + वि arrange, ordain, order. attend.

गার + স্বৰ (avagāhate) dive under (acc.).

तप (tápati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.

नृत् (nṛtyati) dance.

भू + प्र be mighty, able; valere.
वृत् + प्र (pravártate) continue,
go on.

Subst.:

कृषीवल m., husbandman. गीत n., song, singing. तपस् n., heat; self-torture. नाटक n., drama, play. नृत्त n., dance, dancing. वपुस् n., body, figure. समाज m., convention, company. सामन n., Vedic melody, song; pl., the Sāmaveda.

Adj.:

तर्ण, f. ॰ई, young, delicate.

पृष्ट stout, fat.

प्रियवादिन् acceptably speaking. फलवन्त् fruitful.

যদ্ধিয় destined or suitable for sacrifice.

विहित (part. of वि-धा) ordained. समर्थ, f., ॰ग्रा, capable, able.

खयम् self-existent; as m. subst., epithet of Brahma.

Adv.:

श्राचम् enough, very; w. instr., enough of, away with; w. dat., suitable for.

स्वरम् at pleasure.

Exercise XXX.

सर्वे पौराः कालिदासेन रचितं नाटकं द्रष्टुमागच्छन्। १। सर्वा-निद्यो बाज्जभां जेतुं स्वामी समर्थ इति प्रियवादिनो भृष्या राजानमु-क्रवन्तः। २। पापान्यपमार्ष्टुमपो ऽवगाह्यर्चः पटनीयाः सामानि वा गे-यानि। ३। तीत्रं तपसप्तुं यतिर्वनाय प्रस्थितः। ४। अयमारोद्धमधुना मे पिष आन्तस्य मतिर्जाता। ५। पितृभ्यो दातव्यमृणमपाकर्तुं ब्राह्मणः पुनं जनयेत्। ६। स्वर्गं लब्धुं भूयसो यज्ञान्यष्टुमहिस। ७। सर्वामु दिचु स्वरं चरितुं यज्ञियो ऽस्रो भवद्मिमोक्तय इति राज्ञादिस्थत। ५। भ-वतां भाषा नावगन्तं भ्राक्यते (§ 322)। ६। पुष्टावनदाहौ भक्तटे योक्तं कृषीवल आदेष्टवः। १०। स्वयंसुवा जगत्सष्टं मनः कृतम्॥ १९॥

(Sentences with must may be rendered either with আই or with gerundives). 12. A Brahmacārin must not visit any companies to see (ম-ইত্তা) dancing or to hear singing. 13. Remembering that works will be fruitful in the other life (use "thus thinking", after or. recta), a man must strive to perform what is ordained.

14. The maidens seated themselves (pass. part.) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (pass. part.) to bow before their parents. 17. How is the delicate body of this fair one capable of enduring penance? 18. You must become a scholar (use var, and cf. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (use var) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

Lesson XXXI.

328. Numerals. Cardinals: एक 1, द् 2, चि 3, चतुर् 4, पञ्च 5, षष् 6, सप्त 7, ऋष्ट 8, नव 9, दश्च 10. — एकादश्च 11, द्वादश्च 12, चयोदश्च 13, चतुर्श्च 14, पञ्चदश्च 15, षोडश्च 16, सप्तदश्च 17, ऋष्टदश्च 18, नवदश्च 19, विश्वति 20. — एकविंश्वति 21, द्वाविंश्वति 22, etc. — विंशत् 30, चलारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, ऋशीति 80, नवति 90, श्वत 100. — द्विश्वत or द्वे श्वते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, श्वतसहस्र or स्वच्च 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, মছবিয়ানি 25. But note: एকাইয়, not एকইয়, 11. 42, 52, 62, 72 and 92, either হ্বিলা-িইয়ান or হাৰ , etc.; 43—73, and 93, either বি° or ব্যস্ত্ৰাণ etc.; 48—78, and 98, either মৃত্ত or মুদ্ৰাৰ্লাণ etc. 96 is ঘ্যাবানি

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. জন 'deficient', in composition; e. g. एकोनविंग्रति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and জনবিগ্রনি, etc., have the same value. 2. By the adj. স্বাধিক or জনং 'more', also in composition; e. g., সহাধিকাবনি (also সহাধিকা বননি) 98.

- 331. The same methods are used to form the odd numbers above 100. Thus, एकश्रतम् 101, श्रष्टाश्रतम् 108, पञ्चाधिकं श्रतम् 105, सप्तीत्तरं श्रतम् 107.
- \$ 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.
- 2. द (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वी, f. n. दे; दाश्याम्, दयोस्.
- 3. चि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. चयस्, acc. m. चीन्, nom.-acc. n. चीणि; instr. चिश्रस्, dat.-abl. चिश्रस्, gen. चयाणाम्, loc. चिषु. Fem.: nom.-acc. तिस्रस्, instr. तिसृश्वस्, dat.-abl. तिसृश्यस्, gen. तिसृणास्, loc. तिसृषु.
- 4. चतुर has चलार in strong cases; the fem. stem is चतसृ. Thus, nom. m. चलारस, acc. m. चतुरस; nom.-acc. n. चलारि; instr. चतुर्भस् etc. Fem.: nom.-acc. चतसस्, instr., etc., चतमृशिस्, चतस्थस्, चतस्थाम्, चतसृषु.
- (5-19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:
- 5, 7, 9, 10. पञ्च, पञ्चभिस्, ॰स्यस्, पञ्चानाम्, पञ्चसुः सप्त, नव, दश्च, and compounds of दश्च, are similarly declined.
 - 6. षष् as follows: षट्, षड्भिस्, षड्भ्यस्, षसाम्, षट्सुः
- 8. শ্বন্থ may follow पञ्च, or be declined thus: শ্বন্থী, শ্বন্থানিন্, প্রাধান, শ্বন্থান্, শ্বন্থান্, শ্বন্থান্,
- 20, 30, etc. विंग्नति, विंग्नत्, etc., are declined regularly as fem. stems, in all numbers.
- 100, 1000. ज्ञत and सहस्र are declined regularly as neut. stems, in all numbers.
- 333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)

with the nouns. 2. The numerals above 19 are usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, श्रतं दासीनाम or शतं दासी: "a hundred female slaves"; वध्यां श्रत्स "in sixty autumns".

334. Ordinals. प्रथम* 'first', द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, श्रष्टम, नवम, द्श्रम, एकाद्श् (to 19th, the same as the cardinals, but declined like देन, etc.); निंश or निंशतितम 20th; विंग्र or विंग्रत्तम 30th, etc. Note also एकोनविंग्र or जनविंग्र, एकोनविंग्रतितम or जनविंग्रतितम, 19th. The shorter forms (विंग्र etc.) are by far the commoner.

335. प्रथम, द्वितीय and तृतीय make their fem. in •आ; the rest, in . Occasional forms of the pronominal declension are met with from the first three; but the usual declension of nouns is the normal one for ordinals also.

336. Numeral adverbs. 1. सकृत् 'once'; द्विस् 'twice'; चिस 'thrice'; चतुस् 'four times'; पश्चकृत्वस् or पश्चवारम् 'five times'; and so on, with °कृत्वस् or °वारमः — 2. एकधा 'in one way'; दिधा or देधा 'in two ways'; निधा or नेधा, चतुर्धा, पञ्चधा, षोढा or षड्धा, etc. — 3. एकशस् 'one by one'; श्रतशस् 'by hundreds', etc.

Vocabulary XXXI.

Verbs:

कन् + सम् (samkaláyati) put to- सिच् + ग्राभ (abhişiñcáti) anoint gether, add.

कम् + श्रति pass (of time). ' जन्प (jálpati) speak, chat.

भुज in caus. (bhojáyati) feed.

as king.

ह+ उद्-आ cite, mention.

Subst.:

संधर्ववेद m., the fourth Veda.

अनहिलपाटक n., n. pr. a city.

^{*} va forms no ordinal.

किंदिग n., the "Iron Age" of श्रुक m., Scythian. the world.

चक्र n., wheel.

ज्योतिष n., astronomy; astronomical text-book.

दर्शन n., philosophical system.

नत्त्र n., lunar mansion.

पाएडव m., n. pr., descendant of Pāndu.

पुराम n., one of a class of works तदाश namely, to wit. on the creation of the world.

विक्रमादिख m., n. pr., a famous king.

श्रीर n., body.

शाखा f., branch, edition, redaction.

संवत्सर m., year.

Adv.:

त्रननर्म (w. abl. — often postpos.) after, immediately after.

क्राचित sometimes (in altern.).

साम्प्रतम् at present.

Exercise XXXI.

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः। सकृत्वन्याः प्रदीयनी ची खेतानि सतां सकृत् ॥ १७ ॥

सप्तानामुषीणां श्रीराणि दिवि राजमानानि दृश्यनी ॥ १॥ चलारो वेदा विवने ऽष्टाद्य पुराणानि षट्चिंग्रत्सृतयः षड् दर्शना-नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बहवः शाखा वर्तन्ते । ३ । तवया। ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-यर्ववेदस्य नवेति।४। सर्वाः संकलय्य सप्तोत्तरं शतं शाखानां श्रयते॥ ५॥ साम्प्रतं चलारि सहस्राणि नव शतानि च्यशोतिय किलयगस्य वर्षा-खितिकान्तानि। ६। श्रीविक्रसादित्यादनन्तरं पञ्चपञ्चाशाधिके शततमे संवत्सरे भ्रातानां राजाभिषितः। ७। अधुना लष्टादभ्र भ्राति चलारि च प्रकानां राज्ञी वर्षाणि गतानि॥ ८॥ त्रीणि खवाणि गवां षोडप्र यामा अर्षभदत्तीन ब्राह्मणियो दत्तानि। ए। स एव वर्षे वर्षे भ्रतसहसं त्राह्मणानामभोजयत्॥ १०॥

11. The wagon of the Acvins is fitted (युज्, part. pass.) with three wheels. 12. The Acvins are praised by the seer with four

^{*} i. e., in the seven stars of the Great Bear.

Rik-verses. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 15. Some think there are eight sorts of marriage (pl.); others, six (model after 2nd sentence in Sanskrit above). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in his eighth year, a Kṣatriya in his eleventh, a Vāiçya in his twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çākyamuni Buddha died in the eightieth year of his age (life). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

Lesson XXXII.

- 337. Comparison of Adjectives. Derivative adjectives having comparative and superlative meaning or often, and more originally, a merely intensive value are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).
- 338. A. The suffixes of primary derivation are take for the comparative, and to for the superlative. The root before them is accented, and usually strengthened by guna (if capable of it), or sometimes by nasalization or prolongation. In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.
- 339. Thus चेपीयस् and चेपिष्ठ (/ चिप्) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ठ (/ वृ 'encompass'), to उत् 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पटु 'skilful'; महीयस् and महिष्ठ to

महन्त्; बलीयस् and बलिष्ठ, to बलिन् or बलवन्त्; साधीयस् and साधिष्ठ to साधु

340. The following are examples of artificial connections:

श्रानिक 'near', नेदीयस्, नेदिष्ठ; श्रन्थ 'little', कानीयस्, कानिष्ठ (but also श्रन्थीयस्, श्रन्थिष्ठ); गुक् 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राधिष्ठ; प्रश्नस्य 'praiseworthy', 'good', श्रेयस् 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रष्ठ; बक्क 'much', भूयस्, भूयष्ठ; युवन 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वपिष्ठः ज्यायस् and ज्येष्ठ correspond sometimes to प्रश्नस्य or साधु, sometimes to वृद्ध.

341. The stems in इष्ठ are inflected like ordinary adjectives in चा, with the fem. in चा; those in ईयस have a peculiar declension, with a strong stem in ईयांस, and fem. ईयसी, for which see § 255. So also च्यायस and अयस.

342. B. The suffixes of secondary derivation are तर and तम.
They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in आस are always unchanged; final इस and उस become इस and उस, after which the त of the suffix becomes ट.

Thus, प्रियवाच्, प्रियवाक्षर, °क्रम; धनिन्, धनितर, °तमः वि-द्वांस्, विद्वत्तर, °त्तमः

343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृतम 'most motherly', नृतस 'most manly', गजतम 'most like an elephant.'

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम; thus, सु 'well', सुत-राम, सुतमाम्.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुनात्कन्या तस्य प्रेयसी "a daughter is dearer to him than a son"; मतिरेव बलाइरोयसी "intellect alone is

stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, गरोबान 'most honorable'.

Vocabulary XXXII.

Subst.:
गन्धर्वे m., one of a band of celestial singers, a Gandharva.
दच m., n. pr.
धावन n., running, course.
परमासन् m., the world-spirit.
मोच m., deliverance, salvation.
रोहिणी f., n. pr.
चोह n., metal; iron.
वायस m., crow.
वेदान्त m., a system of philosophy.
भूकृत्वाचा f., n. pr.

सिन्धु m., n. pr., the Indus. सुराप m., drunkard. हेमन m., winter.

Adj.:

ञ्चगु little, small; as n. subst., atom.

त्रामु swift.
देवृष्ट्रा, f. देवृष्ट्री, such.

पुराण, f. •आ and •ई, old. वर्तिन् abiding, being.

Indecl.: च sometimes in sense of if.

Exercise XXXII.

च्येष्ठो भाता पिता वापि यस विवां प्रयक्ति। चयसे पितरो चेया धर्में च पणि वर्तिनः॥ १८॥

मोवाय ज्ञानं यज्ञेश्वः साधीय इति पुराणिक्तम् । १। सास्प्रतं तु
भत्त्या श्रेणी बन्धुं दिजातयो यतने ॥ २॥ चयः कनीयांसो श्वातरो रामस्याभवन् । ३। यवीयसीं भायां परिण्येत् । ४। यदि ज्येष्ठायां भायायां कानष्ठः पुचो जायेत तदा स एव श्रेष्ठं धनस्य भागं बभेतेत्येके। ४।
परमात्माणोरप्यणीयाचहतो अपि महीयान्वेदानेषु वर्ष्यते । ६। पञ्चभिरेताभिनदीभिः सह संगतः सिन्धुर्गङ्गाया ऋपि वरीयान्दृश्यते । ७।
या ऋषाविंश्वितद्वस्य दुहितरश्वन्द्रमसा परिणीतास्तासां रोहिणी
भर्तुः प्रष्ठाभवत् । ८। सेनिश्वः सुरापाः पापीयांसः स्वर्यन्ते । ६। पापानां पापिष्ठास्तु ब्रह्महृणः । १०। प्रथीयो यश्वस्तिषु लोकेव्वर्जुनेन बस्थम ॥ ११॥

^{*} Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुरू, comp.) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (express as pred.) such jewels are found on earth. 15. Among those kings of the North Prthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest among all the merchants in Rājagrha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सद्धाञ्च) of the whole earth. 21. The crow is called the shrewdest of birds.

Lesson XXXIII.

(Part I.)

- 346. Compounds. In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical union of inflected words into sentences.
 - 347. Sanskrit compounds fall into three principal classes:
- I. Copulative or Aggregative compounds, of which the members are syntactically coordinate: a joining together of words which in

an uncompounded state would be connected by 'and'.* E. g. कृताकृतम् 'done and undone'; देवगन्धर्वमानुषाः 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.

II. Determinative compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. Dependent, and B. Descriptive, compounds; their difference is not absolute.

Examples are: of dependents, ऋसिनसेना 'army of enemies'; पादोदन 'water for the feet'; इस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसच (§ 353, 2) 'dear friend'; दुष्कत 'badly done'.

348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.

349. III. Secondary Adjective compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. Possessive compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

^{*} This class of compounds is of comparatively recent development; only the other two are common in others of the related tongues.

a noun syntactically dependent on the first: namely, 1. Participial compounds (only Vedic), of a present participle with its following object; and 2. Prepositional compounds, of a preposition and following noun. This whole sub-class B is comparatively small.

Examples: वरसेन 'possessing a hero-army'; प्रजानास 'having desire of progeny'; ग्रतिसाच 'excessive'.

- 350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.
- 351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound पूर्वजन्मकृत, 'done in a previous existence', is first divisible into कृत and the descriptive प्रविजन्म-, then this into its two elements.
- 352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for external combination. But:
- 1. Final इस् and उस् of a prior member become इष् and उष् before surd gutturals, dentals, and labials; thus, ज्योतिष्कृत.
- 2. Final wat of a prior member often remains unchanged under similar circumstances.
 - 3. After final दू, उ, ऋ, an initial स् often becomes lingual.
- 4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मह and बह in the sing., असाह and युष्पह in the pl.
- 5. For सहन्त्, in the prior member of descriptive and possessive compounds, is used सहा.
 - 6. A case-form in the prior member is not very rare.

353. In all classes of compounds, certain changes of finals are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the a-declension. Thus: 1. A stem in স্থাৰ often drops the final ৰ, as in ত্যুৱ, ত্যুৱ

The separate classes of compounds will now be taken up.

(Part II.)

354. I. Copulative compounds. Two or more nouns — much less often adjectives, and once or twice adverbs — having a coordinate construction, as though joined by 'and', are sometimes combined into a compound.*

355. The noun-compounds fall, as regards their inflective form, into two classes:

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: লাছিয়বা 'rice and barley'; বানকুআ্বা 'Rāma and Kṛṣṇa'; স্থজাব্য: 'goats and sheep'; লাছায়বাৰঘৰিয়াসুদ্ধা: 'Brāhmans, Kṣatriyas, Vāiçyas and Çūdras'; বিনামুখী (§ 352, 6) 'father and son'.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called samāhāra-dvandva). Thus, पाणिपादम् 'hand and foot'; संपेनजुलम् 'snake and ichneumon'; इस्तोपानहम् (§ 353, 3) 'umbrella and shoe'; अहोराचम् (§ 353, 2) 'day and night'.

356. The later language preserves several dual combinations

^{*} This class is called by the Hindus dvandva, 'couple'; but a dvandva of adjectives they do not recognize.

of the names of divinities, etc., which retain their earlier forms; thus, द्यावापृथिकी and द्यावासूमी 'Heaven and Earth'; सिवा-वक्षी 'Mitra and Varuna'; अपीषोमी 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: मुझकृष्ण 'light and dark'; वृत्तपीन 'round and plump'; * स्वातान्तिप्त 'bathed and anointed'.

358. Determinative compounds. A noun or adjective is often combined into a compound with a preceding determining or qualifying word — a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.**

359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, तत्पुरुष = तस्य पुरुष:; मूर्वभूतानि 'hundreds of fools'; — पादोदन (= पादेश्य उद्कम्) 'water for the feet'; — विद्याधन 'money (obtained) by science'; आत्मसादृश्च (= आत्मना सादृश्चम्) 'likeness with self'; — चौरभय (= चौराइयम्) 'fear of a thief'; — जनकीडा (= जन्ने की॰) 'sport in the water'; — नगरगमन (= नगरंग॰) 'going to the city'; वाचस्पति 'lord of speech', n. pr. (§ 352, 6.).

360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

^{*} The Hindus reckon these as karmadhārayas (see next note).

^{**} The whole class of determinatives is called by the natives tatpuruṣa (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name karma-dhāraya, a word of obscure meaning and application.

prior member stands in any possible case-relation. Thus, यामगत 'gone to the village'; वेद्विद् 'Veda-knowing'; — भ्रिवर्चित 'protected by Çiva'; गोहित (= गवे हित:) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चन्तर 'more mobile than waves'; — दिजोत्तम (= दिजानाम उत्तमः) 'best of Brāhmans'; — स्वानीपक्क 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added त — are very numerous: thus, वेदविद् above (§ 360); रथस्य 'standing in the wagon' (or simply 'in the wagon'); मूर्धग 'on the head'; एकज 'only-born'; वनेचर (§ 352, 6) 'forest-dwelling'; युधिशिर 'firm in battle'; मन-सिज 'born in the heart' (i. e. 'love').

362. B. Descriptive compounds. In this division of the determinatives, the prior member stands to the other in no distinct case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, प्रयस् (§ 353, 2); सुकृत 'well-done'; दुष्कृत 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjective-value.

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, জু-আাস্ত (= কুআ স্থে:) 'black horse'; মहাपुर्ष 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a quasi-adjective value; thus, ক্লাঘি 'priest-sage'; বালঘি 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, घनआम 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, पुरुष्याम्र 'man-tiger', i. e., 'a man fierce as a tiger';*

^{*} Literally, a tiger which is not a tiger after all, but a man. Or, perhaps better, 'tiger of (or among) men' (so Whitney).

नर्सिंह 'man-lion'; पाद्पद्म 'foot-lotus', i. e. 'a foot lovely as a lotus'.

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes ञ्चन् or ञ्च privative, सु'well', दुस्'ill', etc. These are combined with houns (in quasi-adjectival value) as well as with adjectives. Thus, ञ्चन्त'not done'; ञ्चपण्डित 'not a scholar'; ञ्चण्डे 'misfortune'; ञ्चतिद्व 'more than a god'; ञ्चतिद्व 'exceedingly far'; ञ्चतिभय 'excessive fear'; प्रतिपच 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.

युज् + नि station, place, appoint. नस् + प्र go away (on a journey).

रज् + अनु (anurájyati, -te) be devoted to, inclined to (loc.). वस + प्र go away (on a journey).

वृत् + नि return home.

Subst.:

आवाश m., air, sky.

आश्रम m., hermitage.

नार्व m., n. pr.

कुमार m., boy, prince.

कीडा f., game, sport.

নিৰক m., ornament (often fig.).
নীৰ্য n., bathing-place; place of

pilgrimage.

चिलोक n., oal f., the threefold world.

दुष्यन्त m., n. pr.

हीपिन m., panther.

पद n., step; place.

पुर m., n. pr.

महिषी f., queen.

मुगया f., chase.

याचा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news. सखी f., female friend.

सत्तार m., hospitality.

Adj.:

ञ्चन्ह्प, f. ॰त्रा, suitable.

क्रिम, f. ॰ आ, adopted.

गान्धर्व, f. ॰ई, in the manner of, समीप, f. ॰ऋा, near; as neut. subst., or suitable for, the Gandharvas. दिख, f. • आ, heavenly, divine. मानुष, f. ॰ई, human.

vicinity, nearness, presence.

Adv.: प्र earlier, formerly.

Exercise XXXIII.

दुर्ष्यंनो नाम राजिषः पूर्वंशतिलकस्त्रिलोक्यां विश्वतः कत्सां प-थिवीमपालयत्। १। स चैकदा मन्त्रिसृतसैनिकान्वितो मृगयाक्रीडार्थं महावनं प्रविष्टः । २। तिस्तन्वने दुष्यनो जनेवान्याप्रसिंहर्चद्वीपिनो ज्यां वनेचरात्राणिनः खग्नरैर्वापादयत् । ३। एकं तु हरिएां पलाय-मानं रथस्थो अनुसरन्त नदीतीरे दिवाश्रमपदं दृष्टवान् । ४। काखस ब्रह्मेपेरयमाश्रम इति स्तमुखाच्छ्रला सैनिकान्वने संख्यार्था घे नन्तं रा-जा तच प्रविष्टः। ।। तदा कार्वे तीर्थयाचार्थं प्रीषिते सति तस्य कृचिमा दुहिता श्रवुन्तला नाम सखीसमेता महाराजमितिथिसत्वारेण पूर्जायतु-मात्रमान्निर्गता॥ ६॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant () pres. part.) with divine-beauty, as though (इव) more-than-human, the heart of the king-sage was inclined (pass. part.) toward her. 8. Thereupon, having learned that she (acc.) was the daughter-of-an-Apsaras (acc.), he married her by the gandharva-ceremony (विवाह) suitable-for-Ksatriyas. 9. Dussanta, after dwelling very many days-and-nights in the hermitage, abandoned Çakuntalā and returned to his-owncity. 10. Afterwards, when Kanva had finished his pilgrimage, and returned to the hermitage, learning (विद) the news4-of-his1daughter's2-marriage3, he sent her into-the-presence-of-Dussanta. 11. The royal-sage at first disowned (प्रत्या-खा, ger.) Çakuntalā when she was come2-to-the-city1; but at last he put (नि-युज् , part. in ०वन्त्) her in-the-place3-of-the-first1-queen2. 12. In the course of time

^{* &}quot;To engage in the sport of hunting"; cf. below, § 375, 3.

(कालेन गच्छता) a beautiful-prince, named Bharata, was born to her (loc.).

Lesson XXXIV.

- 366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 349).
- 367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in म, and fem. in मा, generally interchange; thus, from मु + हस्त comes the compound मुहस्त 'with excellent hands', nom. sing. मुहस्तम, 'खा, 'खाम, 'खाम, so also (from च + जिहा) चिन्हिस, 'हा, 'हम; and (from मु + पाल n.) मुफलस, 'ला, 'लाम. The same holds good for masc., fem., and neut. stems in द and च, and stems in consonants.
- 368. But often a fem. in दे is used by the side of a masc. and neut. in आ; thus, द्विपर्शी 'two-leaved', f. द्विपर्शी.
- 369. Very frequently the suffix क (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in दे and ज, and to stems in च्छ; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बज्जनदीक 'rich in rivers'; मृतसर्वृका f., 'whose husband is dead', i. e. 'widow'; महायग्रस् (nom. masc. and fem. •गास) or महायग्रस्क.
- 370. Sometimes the possessive-making suffix द्न is added to secondary adjective compounds, without effect upon the meaning; thus, ग्रदेशनादिन (= ॰नाद) 'having an ass's voice.'

- 371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent ইবছে n., 'beauty of a god', becomes the possessive ইবছে, 'আ, m. f. n., 'having the beauty of a god'; the descriptive ইছিৰাছ m., 'long arm', becomes the possessive ইছিৰাছ m. f. n., 'having long arms'.*
- 372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.
- 373. An adjective as prior member takes the masculine stemform, even though referring to a feminine noun in the final member; thus, रूपवड़ार्थ (from भार्था) 'possessing a beautiful wife'.
 - 374. As prior members are found:
- 1. Adjectives proper; thus, अवस्त्य 'of other form'. 2. Participles; thus, हतमातृक 'whose mother is slain'. 3. Numerals; thus, चतुर्भेख 'four-faced'; चिलोचन 'three-eyed'. 4. Nouns with quasi-adjectival value; thus, हिर्खह्स 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृष्णनामन 'having "Kṛṣṇa" as name'; चीर्प्र 'having men who are heroes'; चार्चुस 'using spies as eyes'; लादूत 'having thee as messenger'. 5. Adverbial elements (especially inseparable prefixes);

^{*}This class of compounds is called by the natives bahuvrīhi; the name is an example of the class, meaning 'having much rice'.

—The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.

thus, अनन्त 'endless'; अपुच 'childless'; सुपुच 'with excellent sons'; दुर्गन्ध 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सङ्घ 'of like form'; सपुच or सहपुच 'with a son', or 'having one's son along with one'; सानुकूल (स + अनुकूल n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रश्रवस 'of wide fame'; अङ्ग 'limbless'; निर्वल 'powerless'; उत्सुख 'with uplifted face'. — 7. Ordinary adverbs; thus, इहचित्त 'with mind directed hither'.

375. Certain words, very frequent in the compounds mentioned at § 374, 4, have in part won a peculiar application.

1. Thus with आदि 'beginning' (or the derivatives आद or आदिक) are made compounds signifying the person or thing designated along with others — such a person or thing et cetera. Thus, देवा र्ज्याद्य: 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, अवधानादीन 'food, drink, etc.' — 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun अर्थ 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्त्रथे 'for Damayanti's sake'; भ्राज्यार्थ 'for a bed'. (See below, § 379). — 4. अन्तर (as neut. subst.) often means 'other' in possessives; thus, देशानर n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus मण्योव 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, असिपाणि 'with sword in hand'; सगुदहस्त 'with club in hand'.

377. The possessives are not always used with the simple

value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, प्राप्तयोवन 'possessing attained adolescence', i. e. 'having reached adolescence'; प्रविधातभास्त 'with unstudied books', i. e. 'one who has neglected study'; गतमाण 'whose breath is gone', i. e. 'lifeless'; आसतमृत 'to whom death is come near'.

- 378. B. Compounds with governed final member.
- 1. Participial compounds, exclusively Vedic.
- 2. Prepositional compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, which is a conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, which is a large that it is a family 'lasting over night'; which is a particle with true prepositional value, and the final member a noun governed by it.

 Thus, which is a particle with true prepositional value, and the final member a noun governed by it.
- 379. Adjective compounds as nouns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.
- 380. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective coampounds, are treated by the Hindus as a separate class, and c italled dvigu. Examples of such numeral abstracts and collectives are: चियुग n., 'the three ages'; चिद्योजन n., 'space of three leasingues'. Feminines of like use occur in the later language; thus चित्रकांकी (by the side of का.,) 'the three worlds'.
 - 381. Those adverbially used accusatives of secondary adj ective

^{*}The name is a sample of the class, and means 'of two dsbcows' (said to be used in the sense of 'worth two cows').

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called avyayībhāva*. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिद्वाषम् 'at evening'; समजम् 'in sight'; अनुगङ्गम् (=गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of avyayī-bhāvas is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावश्म, यथाजामम, यथेक्म, 'as one chooses'. And, with other adverbs: यावजीवम् 'as long as one lives'; यवकामम् 'whither one will'.

382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

Vocabulary XXXIV.

Verbs:

चि + निस् determine, decide. ह + नि in caus. (vidāráyati) tear open.

पट् (pāṭáyati) split open. भू + ऋभि overpower. 2व (varáyate) choose, select.

सद् + आ (āsīdati) approach.

+ समा in caus. (samāsādáyatī) meet with, encounter.

हुष् (hárṣati; hṛ́ṣyati) rejoice, be delighted.

Subst.:

মৃত্তু n., limb, member, body.

म्राकार m., form, figure.

हन्दु m., moon.

उद्र n., belly.

नेतु m., banner.

नोटि f., peak; point, tip.

चुडा f.. top-knot, scalp.

স্থান n., knowledge; insight.

तालु n., palate.

तृष्णा f., thirst, desire.

हंड्रा f., tooth.

द्यति f., brilliancy.

पर्वत m., mountain.

पुंजिन्द m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (often pl.).

मस्तक n., head.

^{*} The word means 'conversion to an indeclinable'.

मीन m., fish.

वन्स् n., chest, breast.

वराह m., boar.

वेदना f., pain.

सायु m., tendon; bowstring.

Adj.:

चानवदा, f. ॰ऋा, blameless, faultless.

भनुकूल, f. •आ, favorable; as neut. subst., favor.

श्रातर, f. • आ, inner; as neut. subst., the interior, middle; interval, difference; occasion,

juncture (§ 375, 4.)

UZ skilled.

बाल, f. •आ, young.

Indecl.:

त्र्रथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = donc, doch.

यावत् as long as, while; as soon as.

स्म asseverative particle; gives to the present the force of an historical tense.

Exercise XXXIV.

त्रतितृष्णा न कर्तवा तृष्णां नैव परिखंजेत्। त्रतितृष्णाभिभृतस्य चूडा भवति मस्त्रवे॥ १९॥

किसंसिद्दने पुलिन्दः प्रतिवसित सा। १। स वैकदा मृगयां कर्तुं प्रस्थितः। २। त्रथ तेन प्रसर्पता (pres. part.) पर्वतिश्विदानारो महा-वराहः समासादितः। ३। तं दृष्टा कर्णान्ताकृष्टश्ररेण स तेन समा-हतः। ४। तेनापि वराहेण कोपाविष्टेन वालेन्दुगुतिना दंष्ट्राग्रेण पा-टितोदरः पुलिन्दो गतपाणो भूमावपतत्। ५। त्रथ व्याघं व्यापाय वराहो ४पि श्ररप्रहारवेदनया मृतः। ६। एतिस्मद्भन्तरे किसदासद्ममृत्यः शृगाल इतस्ततः परिभमंसं देशमागतः। ७। यावदराहपुलिन्दौ पश्चिति तावत्प्रहृष्टो ४चिन्यत्। ६। भोः सानुकूलो मे विधिः। ६। तेनैतद-चिन्तितं भोजनमृपस्थितम्। १०। तदहं तथा भचयामि यथा बद्धन्यहा-नि मे प्राणयाचा भवित। १०। तत्तावत्प्रथमं स्वायुपाशं धनुष्कोटिगतं भचयामि। १२। एवं मनसा निसित्य धनुष्कोटिं मुखे चिप्त्वा स्वायुं भचयितुमार्ब्धः। १३। तत्य कर्तिते स्वायौ तानु विदार्थ धनुष्कोटिर्मसक्तमधेन निष्कान्ता। १४। सो ४पि मृतः॥ १५॥

16. Those-who-have-done-evil must do penance twelve-days,

six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced*, faultless-limbed* Apsaras Urvaçī. 18. Bhṛgukaccha is situated (বুন) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Angas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-works. 21. In-the-opinion-of-the-ancient-seers (cpd in loc. or instr.) one-whose-hus-band-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhman's-daughter, Sītā-by-name*, is lotus-eyed.* 24. The king, although (স্থাম) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (उञ्चल) Cātaka prays for rain-water.

Lesson XXXV.

383. First Conjugation of Verbs. Present System.*** In this conjugation the optative act., the 2nd sing. imv. act., and the 3rd pl. mid., are formed otherwise than in the a-conjugation.

384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the imv., act. and mid., and the 3rd sing. imv. act. All other forms of the present system are weak.

385. Endings. For the middle endings अन्ते, अन्त, and अन्ताम् are substituted अते, अत, and अताम; and after reduplicated stems (and a few others) अति, अत, and उस् are substituted for the

^{*} Secondary adj. cpds., fem. in §.

^{**} Dep. cpd, "skilled in speech".

^{***} For a comprehensive view of the ways of forming the presentstems of verbs following this general conjugation, see Introduction, § 78.

active endings with, with, and with (impf.). The 2nd sing, imv. often takes the ending ϵ or ϵ . Otherwise the endings are the same as in the α -conjugation.

386. Optative mode-sign. The sign of the opt. act. is या $y\acute{a}$, with secondary endings; but उस is the ending in the 3rd pl., and आ is dropped before it; thus, ्यस्.

387. Present participle middle. In the first conjugation this participle is made with the suffix आन [आण], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in आ.

388. Class IV. A: nu-class. The present-stem is made by adding to the root the syllable न nu [स् nu], in strong forms नो nó [सो no]. The उ of the class-sign may be dropped before न and म of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes न or उन, according as it is preceded by one or by two consonants. The ending ह of the 2nd. sing. imv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सु 'press'.

Indicative.

Active.			Middle.			
1.	सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे
	sundmi	sunuvás	sunumás	sunvé	sunuváhe	sunumáhe
2.	सुनोषि	सुनुषस्	सुनुध	सुनुषे	सुन्वाचे	सुनुध्वे
	sunóși	sunuthás	sunuthá	sunușé	sunväthe	sunudhvé
3.	सुनोति	सुनुतस्	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते
	sunóti	sunutás	sunvánti	sunuté	sunvāte	sunváte

The forms सुन्तस, सुन्तह, सुन्तह, are alternative with those given above for 1st du. and pl., and occur oftener.

Imperfect.

- 1. असुनवम् असुनुव असुनुम असुन्वि असुनुविह ॰नुमहि
- 2. असुनोस् असुनुतम् असुनुत असुनुषास् असुन्वाषाम् ॰नुध्वम्
- 3. असुनोत् असुनुताम् असुन्वन् असुनुत असुन्वाताम् ॰ न्वत
 The briefer forms असुन्व, असुन्व, असुन्वहि, असुन्वहि, are allowed and more usual.

Imperative.

1. सुनवानि	सुनवाव	सुनवाम	सुनवै	सुनवावहै	सुनवामहै
sunávāni	sunávāva	sunávāma	$sun \dot{a}v \ddot{a}i$	sundvāvahāi	sunávāmahāi

- 2. सुनु सुनुतम् सुनुत सुनुष्व सुन्वाथाम् सुनुष्वम् sunut^{**} sunutám sunutá sunuṣvá sunvāthām sunudhvám
- 3. सुनीतु सुनुताम् सुन्वन्तु सुनुताम् सुन्वाताम् सुन्वताम् sunvatām sunvatām sunvatām sunvatām

Optative.

- 1. सुनुयाम सुनुयान ॰याम सुन्वीय सुन्वीवहि सुन्वीमहि sunuyām sunuyāva sunuyāma sunvīyá sunvīváhi sunvīmáhi
- 2 सुनुयास सुनुयातम ॰यात सुन्वीथास सुन्वीयाथाम सुन्वीध्वम्
- 3. सुनुयात सुनुयाताम् ॰ युस् सुन्वीत सुन्वीयाताम् सुन्वीरन्

Participle.

सुन्वन्त्, f. सुन्वती सुन्वान, f. ॰ आ 390 H. Roots in consonants. आप 'acquire'.

Indicative.

Active. Middle. 1. आप्तीमि आप्त्वस् ग्राप्तव ग्राप्त्सस् ग्राप्तवह मान्सह 2. ग्रामोषि ग्रामुयस् आमुष न्नाम्य ग्राप्तवाध ग्रामध्वे 3 ग्राप्तोति ग्राप्ततस् ग्राप्तवन्ति न्नाप्तते ग्राप्तवाते ग्राप्तवते

^{*} The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.

^{**} The rare imv. in तात् (cf. § 196) would be formed thus: सुन्तात्.

Imperative.

1. श्वाप्तवानि श्वाप्तवान श्वापत्वान श्वाप्तवान श्वाप्तवान श्वाप्तवान श्वापत्वान श्वापत

3. श्राम्नीतु श्रामुताम् श्रामुवन्तु श्रामुताम् श्रामुवाताम् वताम् Participle.

चाप्तवन्त्, f. चाप्तवती चाप्तवान, f. ॰चा

The other forms of this tense follow the model of स.

391. 1. The root श्रु, 'hear', contracts to श्रु before the classsign, forming श्रुणो grnó and श्रुण grnu as strong and weak stem; 2nd sing. imv. act. श्रुण; 2nd du. ind. act. श्रुणुवस् or श्रुख्वस्, etc.— 2. The root ध्र shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

श्रम् (açnuté) acquire, obtain.

+ सम्प obtain.

आप् (āpnóti, rarely āpnuté) acquire, reach.

+ ऋव, प्र, or सम्, reach.

चि (cinóti, cinuté) gather.

+प्र or सम्, gather.

+ निस् or विनिस्, decide, conclude.

चुद्द + प्र (pracoddyati) urge on. दु (dunoti), intr., burn, feel pain or distress; tr., pain or distress (acc.) ঘু (dhunoti, dhunuté) shake.

1ᆿ(vṛṇóti, vṛṇuté) cover, surround.

+ श्रा cover, etc..

+ अपा open.

+ वि explain, manifest.

+ सम् shut.

श्रुक (çaknóti) be able.

স্থ (çrnóti, çrnuté) hear.

खु (stṛṇóti, stṛṇuté) scatter, strew.

+ उप scatter.

हि (hinóti) send.

ह+प्रत्या(pratyāhárati) bring back.

Subst.:

चाहार m., food.

द्विस m., day.

द्वाःख m., doorkeeper.

पिंग m. pl., n. pr., certain demons.

प्रभाव m., might, power.

भोग m., enjoyment.

म्ल n., root.

रस m., taste, feeling.

वानप्रस्थ m., a Brāhman in the third period of his life.

विप्र m., Brāhman.

श्रुब्द m., sound; noise; word.

Adj.:

नव, f. ॰ग्ना, new.

पुरस, f. •चा, meritorious, holy, auspicious.

॰भाज sharing.

सनोहर, f. • आ, entrancing, agree-

रसवन्त्, f. वती, tasteful.

सह्भा, f. ॰ई, similar; worthy.

Exercise XXXV.

आचारादिच्छतो विमो न वेदफलसमृते। आचारिण तु संयुक्तः संपूर्णफलभाग्भवेत्॥ २०॥

बलहीना ग्रिप वृज्ञिप्रभावन महानं दुःखोदिधं तरीतुं ग्रह्मवन्ति। १। वानप्रस्थः ग्रस्थार्थं भूमिं नवपत्तिर्हिरिणचमिसियोपानृणोत्। १। स्विपितरावृद्यानादाह्यातुं बालं प्रहिणु। ३। हे मघवन् पणिभिरपहता ग्रस्मद्राः प्रस्माहतुं नक्तः सहायानादाय गृहाया द्वारमपवृग्णुया दृष्यिमिरिन्द्रः प्रार्थ्यत। ४। वनवृत्तान्युन्वानस्य वायोः ग्रन्दं पथा ** गक्कनावगृण्व। ५। पुख्यकमिभधंमं संचित्य मृताः स्वर्गं जन्मानरे च विवाद्यादीन्गुणानाप्तवाम। ६। यञ्चेषु होतृप्रचोदिता ग्रध्ययंवः सोमं सुन्वताम। ७।
महावने चिराचं परिस्रस्य चतुर्थदिवसस्य मध्याहे गिरिण्रिखरमवाप्तुवत। ५। मूलफलादि वन ग्राहारार्थं प्रचिन्वीरंस्वपस्तिनः। १। पण्डितः
ग्रिष्येभः ग्रन्दगास्त्रं स्वव्योत्॥ १०॥

11. Having entered the temple of the worshipful(भगवत)-Viṣṇu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-youngwomen (use जन at end of cpd). 12. Listen to this word of a devoted (जिह. pass. part.) friend. 13. The greedy (जुम, pass. part.), who are always gathering riches, never attain the enjoyment of

^{*} Infin. of ਜੂ.

^{**} The instr. is sometimes used to express the medium, or space or distance or road, traversed.

in the ten regions of the world (). 15. Çakuntalā, mayest thou get (imv.) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (; imv. or opt.) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

Lesson XXXVI.

392. Verbs. Class IV. B. u-class. The few roots (only six) of this sub-class end already in ল — except one, লু, of considerable irregularity — and so add only ত as class-sign. The inflection is quite that of the nu-class, the ত being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before ল and ল of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनीमि, तनीषि, etc.; 1st du. तन्त्र (or तनुत्रस्), 1st pl. तन्त्रस् (or तनुमस्); mid. तन्त्रे, तन्त्रहे, तन्त्रहे, etc. — all like a vowel-root of the nu-class.

394. The root 1 कू, 'make', makes the strong stem करो, weak कुर; the class-sign उ is always dropped before व and म in 1st du. and 1st pl., and also before य of the opt. active. Thus:

Indicative. Active. Middle. 1 करोमि वुर्वस् वुर्मस् वावे व्यवह वर्मह 2. करोषि वाष्यस कर्थ वर्ष वर्वाध 3. वारोति कुर्वन्ति वृक्तस् वृद्त वर्वाते Imperfect. 1. अवर्वम् अवुर्व ग्रवर्म **अ**कुर्वि ग्रक्षेहि अकर्महि 2. अवरोस् अकुरतम् अकुरत अनुर्यास् अनुर्वायाम् अनुरुधम्

अनुक्त

अनुवीताम् अनुवीत

3 अवरोत् अवुरुताम् अकुर्वन्

Imperative.

1. करवाणि करवाव वरवावह वारव वरवामह वरवाम नुवीधाम् 2. **西**夏 वारतम् वाक्त वार्ष्व वर्धम् 3. वरोत वुवीताम् वर्वताम् वावंगा कुरताम् व्हताम् Optative.

1. नुयाम नुयाव नुयाम नुवीय नुवीवहि नुवीमहि etc. etc. etc. etc. etc. etc.

Participle.

कुर्वन्त्, f. कुर्वती कुर्वाण, f. ॰ त्रा-

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सम्*; thus, संस्क-रोति, संस्कुर्ते, समस्कुर्वन्.

396. The adverbial prefixes त्राविस and प्रादुस, 'forth to sight', 'in view'; तिरस 'through', 'out of sight'; पुरस 'in front, forward'; and the purely adverbial जातम 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest जास 'be' and भू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots क and सू, in the manner of a verbal prefix. If the final of the stem be an a-vowel or an i-vowel, it is changed to दे; if an u-vowel, to ज. Consonantal stems take the form which they have before consonant-endings— of course with observance of the usual euphonic rules; but stems in अन change those letters to दे. Thus, खीनरोत 'he makes his own', 'appropriates'; ससीनरोत (भसन) 'he changes to ashes', i. e. 'burns': ससीनरोत (भसन) 'he changes to ashes', i. e. 'burns': ससीनरोत 'becomes a post' (सस); स्वीभवति 'becomes pure' (स्वि); साधूनरोति 'makes holy'.

398. The suffixes \overline{a} (f.) and \overline{a} (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

^{*} Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, चचियता f., चचियता n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:

a (karóti, kuruté) do, make.

- + ऋष do evil to, harm (gen., loc., or acc.).
- + ऋलम् prepare, adorn.
- + आविस् (āviṣkaróti) make known, exhibit.
- + **3u** do good to, benefit (gen., loc.).
- + तिर्स hide; blame, find fault with (acc.).
- + पुरस् put at the head.
- + प्रति pay, recompense; punish (acc. rei, gen., dat. or loc. pers.).

+ प्रादुस् make known, or visible.

+ सम् (§ 395) prepare, adorn; consecrate.

चन् (kṣaṇóti, kṣaṇuté) wound.

নৰ (tanóti, tanuté) stretch, extend (tr.); perform (a sacrifice).

+ आ cause, bring about.

+ u spread abroad (tr.).

दुष् (dúṣyati) be defiled.

अन् (manuté) think, consider.

Subst.:

श्रमिहोचिन् m., priest of a certain kind.

मन्त्र m., progeny, descendant.

श्रीभेग्राय m., plan; view; opinion.

उर्स n., breast.

विक m., name of a tribe.

कान्ति f., charm, grace.

चमत्कार m., astonishment.

चातुमीख n., a certain sacrifice.

चौनुका m., name of a tribe.

तिर्कारणी f., veil.

दोप m., fault.

जीति f., conduct of life; ethics; politics.

भूभुज् m., king.

महानस n., kitchen.

मांस n., flesh.

लवण n., salt.

यञ्जन n., spice.

व्यवहार् m., trade.

संश्य m., doubt.

सूद m., cook.

Adj.: স্থান্য, f. °স্মা, blind. স্থান্য, f. °স্মা, necessary. °স্কা, f. °স্মা, knowing. °মুকা enjoying. वह्नभ, f. ॰ग्ना, dear. व्यक्तीक, f. ॰ग्ना, wrong, false. मुभ, f. ॰ग्ना, good, proper. सज्ज, f. ॰ग्ना, ready.

Exercise XXXVI.

यो उनधीय दिनो वेदमन्यच कुर्ते श्रमम् । स नीवनेव श्रूद्रत्नमाशु गच्छति सान्वयः ॥ २०॥ यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम । श्रवश्चं तत्समाभोति पुर्वो उच न संभ्रयः॥ २२॥ कुर्वन्नपि यलीकानि यः प्रियः प्रिय एव सः। श्रवेकदोषदृष्टो ऽपि कायः कस्य न वद्यभः॥ २३॥

यो ब्रह्मणा कर्णावावृणोति तं पितरं मातरं च मन्वानो न द्रुद्धे तसी कदाचन। १। ददं ते लोभान्धस्य वृत्तं मनसि चमत्कारमातनोति। १। भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुला यद्धितं तत्स्वीतुरुष्व। ३। अस्यवशांसि दिचु प्रतनुयुरिति मला भूयसीं श्रियं भूभुजः कविभ्यो विभजन्ति। ४। मांसमूलफलादि प्रभूतयञ्जनः सूदा महानसे संस्तुर्युः। ४। श्रुचूपागतेषु श्रूरा युद्धाय सञ्जीभूय खगुणानाविष्कुर्वन्तु। ६। अप्परस-स्तिरस्तिरिकारिषा वपुस्तिरस्तुर्वते ऽविज्ञाताश्च मनुष्यानुपागच्छन्ति॥ ७॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.).
9. Mayest thou, O Great-King, protect thy kingdom, benefitting thy friends and harming thy enemies. 10. Brāhmans find fault with the trade-in-salt. 11. What thou didst (mid.), that distresses thy friends even now. 12. May I recompense him (dat.) who has done me a service. 13. By the command of the great-king consecrate the four princes according to the law (चिंच, instr.). 14. The Cāulukyas held sway (राज्यं क) in Anahilapāṭaka 247 years.
15. By-the-charm-of-her-face the lotus-eyed eclipses (चिंचक) even the moon. 16. If one consecrates a scholar, teaches him, makes

^{*} Poss. cpd, cf. § 374, 5.

him holy, then this one becomes his child (प्रजा). 17. The king-of-the-Kalingas wounded his enemy in the breast with an arrow.

Lesson XXXVII.

399. Verbs. $n\bar{a}$ -class. The class-sign is in the strong forms the syllable \bar{n} $n\dot{a}$ [\bar{u}], accented, which is added to the root; in the weak forms it is \bar{n} \bar{n} [\bar{u}]; but before an initial vowel of an ending the \bar{z} \bar{z} of \bar{n} \bar{n} [\bar{u}] \bar{n} \bar{z}] disappears altogether.

400. Thus, की 'buy': strong stem की आ krīṇā, weak की शी krīṇī (before a vowel, की स्मार्थ).

Indicative.

		2444	102108		
 क्रीणामि क्रीणासि क्रीणाति 	Active. क्रीणीवस् क्रीणीचस् क्रीणीतस	त्रीणीमस् क्रीणीथ क्रीणन्ति	क्रीणे क्रीणीवे क्रीणीते	Middle. कीणीवहें कीणांचे	कीणीमहे क्रीणीध्वे
	ना। ए। तस्			क्रीणात	क्रीग्रित
 चक्रीणास् चक्रीणास् चक्रीणात् 	अक्रीणीतम्	अकीणीत	fect. °िया °यीधास् °यीत	॰गीवहि ॰गाथाम् ॰गाताम्	°षीमहि °षीध्वम् °णत
		Impera	rtive.		
1. क्रीणानि	क्रीणाव	क्री णाम	क्रीयी	जी गावहै	क्रीगामहै
2. कीणीहि	क्रीणीतम्	क्रीणीत	क्रीणीष्व	क्री णा था म्	
3 कीणातु				की णाताम्	
		Optat	ive.		
1. कीणीयाम्	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्री णीवहि	क्रीणीमहि
etc.	etc.	etc.	etc.	etc.	etc.
11111111111		Partic	iple.		
कीगान f	Carrier				

401. The ending of the 2nd sing. imv. act. is दि, never चि; and there are no examples of its omission. But roots of this class

क्रीणान, f. ०म्रा

402. The roots ending in ज shorten that vowel before the class-sign; thus, पू, पुनाति, पुनीते. The root ग्रह is weakened to गृह; thus, गृह्णाति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, ग्रथ or ग्रन्थ, ग्र-थाति; बन्ध, बभाति; स्तभ् or स्तभ्, स्तभाति. Similarly, ज्ञा makes जानाति.

404. Root-class. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes guna, if capable of it, in the strong forms.

405. Roots ending in vowels. Roots in जा of this class are inflected only in the active. In the 3rd pl. impf. act. they may optionally take as ending उस् instead of ज्ञन्, the जा being lost before it.*

406. Thus, या 'go':

Indicative. Imperfect. 1. चामि यावस यामस श्रयाम श्रयाव ऋयाम यासि याघस याथ श्रयास चयातम् श्वयात याति यातस यान्ति श्रयाताम ग्रयात् ऋयान or **अयुस्**

^{*} The same ending is also allowed and met with in a few roots ending in consonants; viz. 1বিহু 'know', বৰ, হিছ, মূল্.

Imperative.

- 1. यानि याव याम
- 2. **या**हि यातम

Optative.

यायाम् यायाव यायाम यायास यायातम्

यात यायात 3. यात याताम् यान्त यायात यायाताम् यायुस् Part. यान्त्, f. यान्ती or याती (260).

Vocabulary XXXVII.

Verbs:

2ক্সম্ (açnāti) eat.

की (krīnāti, krīnīté) buy.

चन्य (grathnåti) string together; compose.

यह (gṛhṇāti, gṛhṇīté) take, seize.

+ for hold, restrain, check.

+ प्रति take, receive.

TI (jānāti, jānīté) know.

+ अन allow, permit.

2ui (páti) protect.

प्ष (puṣṇāti) make increase or grow.

y (punāti, punītė) clean.

भी (prīṇāti, prīṇīté), act., delight; mid., rejoice.

सु + आ (āplávate) drench.

बन्ध (badhnati, badhnīte) bind; catch; join; compose.

भा (bhāti) gleam, glance.

सा (māti) measure.

+ निस् work, create.

सुष् (muṣṇāti) steal, rob.

2लुद्ध (लुप्ट) + निस steal.

29 (vṛṇīté: also varáyati, -te) choose.

शिष् + उद् remain over.

ख (stṛṇāti, stṛṇīté; see also în Vocab. XXXV) strew.

सा (snáti) bathe.

हन् + अप remove.

Subst.:

याज्ञालि m., a gesture of respectful greeting.

इच्छा f., wish.

उद्ध m., rise.

कला f., crescent.

कृति f., work (literary).

कोष m., treasure; treasury.

चण m., n., moment; time.

चामीकर n., gold.

The two hands hollowed and opened, and raised to the forehead.

दानव m., demon.

नाग m., snake.

नेच n., leading-rope, cord.

मन्थन् (§ 278) m., stirring-stick.

सन्दर m., n. pr., a mountain.

युप m., sacrificial post.

बबार n., forehead.

1वर (vará) m., suitor, bride- विद knowing. groom.

2ব্ (vára) m., choice, privilege, favor.

n., n. pr., a snake-demon who supports the earth.

समुद्रति f., height, elevation; high position.

Adj.:

अदातन" of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सह) kindly disposed.

विवेकिन shrewd.

Adv.:

समज्ञ before, in the presence of (w. gen.).

Exercise XXXVII.

परकार्येन कवयः परद्वर्थेण चेश्वराः। निर्नेष्ठितेन खन्तिं पुष्णन्यदातने चर्णे॥ २४॥ विवेकिनसनुप्राप्य गुणा यान्ति समुन्नतिम्। स्तरां रत्नमाभाति चामीकर्नियोजितम् ॥ २५॥

यज्ञं विधात्मिक्त्यजमानः प्रथमं वेद्विद ऋलिजो वृणीताम्। १। यज्ञेषु पण्नस्वलंकृतेषु यूपेषु रज्ज्ञुभिर्वधनि ॥ २ ॥ देवानां कोपायि शान्तिं नेतुं तान्लुतिभिर्नेखराजो ऽप्रीणात् । ३। प्रसन्ना वयं वरं वृणी-ष्वेति तैरुक्तो राजा धार्मिकलमवृणीत ॥ ४ ॥ सोमं दृषद्यां सुलाष्ट्यरं-वस्तं पुनन्तु ॥ ५ ॥ मन्दरपर्वतं मन्यानं शेषनागं च नेचं कला देवदा-नवा अमृतार्थं चीरोद्धिममयून् ॥ ६॥ यथा सूर्य उद्ये भाति तथा पापान्यपहत्व गङ्गाजनाञ्चता नरा विभानि ॥ ७ ॥ नुव्यमर्थेन गृह्णीया-त्त्रुडमञ्जलिवर्मणा॥ म॥

9. Allow me to go now. 10. Take these jewels which I have

^{*} With the suffix तन (sometimes त) are made adjectives from adverbs, especially of time; thus, प्रत 'ancient', प्रातसन 'early', श्वस्तन 'of the morrow'.

given you (pass. constr.). 11. Let the great poet weave (यूज्य, वृज्य) a verse-wreath of word-pearls (instr.). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (part.) gifts from every one is polluted (दुष्). 34. The Creator formed the world by his will (विक्र्या) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (pres. part.) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद-चिष्, pass. part., neut. sing.). 20. One must bathe daily in unconfined (part. from चि-च्य) water. 21. May the three-eyed god, the great-lord (देखर) whose-forehead-is-adorned-with-the-crescent, protect you.

Lesson XXXVIII.

407. Verbs. Root-class, cont'd.* Roots ending in an i-vowel or an u-vowel (except ।'इ 'go') change these into इय् and उद् before vowel-endings in weak forms, when not gunated.

408. Root হ 'go' (act., but used in mid. with the prep. মাছি:
'go over for oneself', i. e. 'repeat, learn, read'; the হ then becomes হয়, as above).

Indicative.

					10 m Len											
					ctiv	70						Mid	1.11			
					·uu	V G.						IVAIC	are.			
	10 K. H.	100								522 P.S.						
		-			-	-	*	-			_	\sim		1 1 1 1	~ ~	
300		एमि	6.1 %	1.00	विर	4	6.9	ग्स	 ग्रधी	त्य		प्रधी	ਕਵ	चा ५	ीमह	
Si	表面目				• • •	•	•		46 -46	• ••		4	46	- M -	11-16	2
	8. 18. 2	14, 201					Acres 6		1000							100
		-			-					_			_ ~		~~	40
5). T	ofa			: धः	FF .	e	7	ग्राभी	चि		िरम	राष्ट्री	नार	ez-fi	
5	i. 1	एषि			्थः	Ħ	द्र	य	ग्रर्ध	षि		प्रधी	याध	न्नार्ध	ोध्वे	
80					्थः	स्	हुः	व	ग्नर्ध	षि		प्रधी	याथे	ग्रध	ोध्व	
80															\$11.50g	
80															\$11.50g	•
80		एषि एति			्धः स्तर			य न्तिः	ग्रर्ध प्र र्ध			प्रधी प्रधी			ोध्वे ोद्यं	•

A number of roots belonging to this class accent the rootsyllable throughout, in weak as well as in strong forms—except of course in the imperfect.

Imperfect.

(for augment cf. § 179.)

- 1. आयम ऐव चे स ग्रधीयि **ग्रधीम**हि ऋधीवहि 2. **ऐस ऐतम** ग्रधीध्वम ऐत **ऋधीयास** श्रधीयायाम 3. ऐत ग्रधीयत ऋधीत श्रधीयाताम ऐताम न्त्रायन
- ्रिप्त एतान् आयर् अव्यत अव्ययातान् । Imperative.
- 1. ज्रयानि ज्रयाव ज्रयाम ज्रध्यये ज्रध्ययावह ज्रध्ययामहै
- 2. इहि इतम् इत अधीष्य अधीयायाम अधीष्यम
- 3. एतु इताम् यन्तु ऋधीताम् ऋधीयाताम् ऋधीयताम् Ontative.

इ्याम् etc., 3rd pl. इयुस् अधीयीय etc.

Participle.

यन्त, f. यती

अधीयान, f. ॰ आ

409. The root भी (mid.), 'lie', has guṇa throughout; thus, भ्रांचे, भ्रेषे, भ्रेते, भ्रेवहे etc.; impf. अभ्रांच, अभ्रेषास etc.; opt. भ्रांचे etc., part. भ्रांच. Other irregularities are the 3rd persons pl.: indic. भ्रेत्ते, imv. भ्रेतास, impf. अभ्रेत.

410. The roots of this class ending in \Im have in their strong forms the vrddhi instead of the guna-strengthening before an ending beginning with a consonant.

411. Thus, Traise?:

Indicative.

Active.

Middle.

- ा सौमि सुवस सुमस सुवे सुवहे सुमहे
- स्तीषि सुध्य सुध सुषे सुवाध सुधे
 स्तीति सुतस् सुवन्ति सुते सुवाते सुवते

Imperfect. Act.: 1. श्रस्तवम्, 2. श्रस्तौस्, 3. श्रस्तौत्, 3rd pl. श्रस्तुवन्. Mid.: 1. श्रस्तुवि, 3rd pl. श्रस्तुवत.

Imperative. Act.: स्तवानि, सुहि, स्तीतु, स्तवाव etc., 3rd pl. सुवन्तुः Mid.: स्तवै, सुष्य, सुताम, स्तवावहै etc., 3rd pl. सुवताम्. Optative. सुयाम् etc. सुवीय etc.

Perry, Sauskrit Primer.

Participle. Act.: सुवन्, f. ॰वती. Mid.: सुवान

412. The root 3, 'say', takes the union-vowel after the root when strengthened, before the initial consonant of an ending.* Thus:

Indicative.

	Active.			Middle.	
1. ब्रवीसि	ब्रूवस्	ब्रूमस्	ब्रुवे	त्रूवह	त्रुमहे
2. व्रवीषि	ब्रूथस्	ब्रूथ	ब्रूष	त्रुवाध	C/
3. ब्रवीति	त्रूतस्	ब्रुवन्ति	्र <u>ब्र</u> ूते	ब्रुवातें	

Imperfect. Act.: अन्नवस्, अन्नवीस्, अन्नवीत्; अन्नव etc.; 3rd pl. अन्नवन्. Mid.: अनुवि, अन्नयास् etc.; 3rd pl. अनुवतः

Imperative. Act.: त्रवाणि, त्रूहि, त्रवीतु; त्रवाव etc.; 3rd pl. त्रुवन्तु. Mid.: त्रवे, त्रूष्व etc.

Optative. Act.: ब्र्याम् etc. Mid.: ब्रुवीय etc.

Participle. Act.: ब्रुवन्त्. Mid.: ब्रुवान.

413. Emphatic Pronoun. The uninflected pronominal word ख्यम signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

Vocabulary XXXVIII.

Verbs:	+ n explain, teach; announce
₹ (éti) go.	+ वि explain, etc.
+ ऋधि (adhīté) repeat, read.	(rāúti) cry, scream.
+ ऋष (apāiti) go away, depart.	+ वि scream.
+ ग्राभ approach.	भी (çeté) lie, sleep.
+ ऋसम् set (of heavenly bodies).	+ স্বাধি lie asleep on (acc.).
+ उद् rise (of heavenly bodies).	सू (sūté) bring forth, bear.
+ उप approach.	+ y bring forth.
ब्र (braviti, brūtė) speak, say, state.	जु (stāúti) praise.

[&]quot; Special irregularities in this verb are occasionally met with, such as ब्रूमि, ब्रवीहि. Some of the verbs in उ are allowed to be inflected like ब्रू, but forms so made are rare.

Subst.:

जिन m., n. pr., a name of Buddha.

जिहा f., tongue.

नीलकार m., n. pr.

न्याय m., logic.

yu n., flower.

प्रश्न m., question.

मानस n., sense, understanding.

वध m., killing, murder.

ञ्न:श्रेष m., n. pr.

सहचर m., companion; ॰री f., wife.

साचिन् m., witness.

सार्स m., crane.

उदात, f. •आ, ready.

उद्योगिन् diligent, energetic.

कर्ण, f. •आ, lamentable.

॰ कारिन् making, doing.

Adv.:

ग्रधस् below, down, on the ground.

Exercise XXXVIII.

पुष्पाणीव विचित्वन्तमन्यच गतमानसम्। श्रनवाप्तेषु कामेषु मृत्युरभेति मानवम्॥ २६॥

भो दुष्कृतकारिणः । ऋसाद्दगदेपेतित क्रोधादृषिराश्रमहरिण-वधोवतान्याधानव्रवीत् ॥ १ ॥ गुरुमिनवाद्य ग्रिष्यसं ब्रूयाद्धीष्व भो (१ 264) इति ॥ २ ॥ कानि ग्रास्त्राणि काञ्चां त्वमध्येयाः । ३ । न्यायादीनि षड् दर्भनानि श्रीनीककण्डपण्डितस्य गृहे ऽहमध्येयि ॥ ४ ॥ अपीषोमा-वष्टाभिर्च्चापिरस्त्रीदिन्द्रावर्षी च तिमृभिः ॥ ५ ॥ उद्योगिनं पुरुषसिंहं स्वयमुपति बच्चीः ॥ ६ ॥ सा जिद्धा या जिनं स्तौति तिच्चतं यज्जिने रतम् ॥ ७ ॥ श्राचार्याः श्रिष्यान्धर्मं प्रवृदते ॥ ८ ॥ इतसहचराः सारसाः कर्षां विद्वनि ॥ ८ ॥ श्रीमद्भी राजभिराह्नताः पण्डिताः सभा यन्ति धर्मप्रशांस्र विद्युवते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sītā, went (इ) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating anything other-than-what-was-seen-or-heard is to be punished (fut. pass. part.). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (प-देच्) the rising or the setting sun. 17. Why hast thou come (याभि-द्) to-my-house with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunaḥçepa who was bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (स्वान).

Lesson XXXIX.

414. Verbs. Root-class, cont'd. Roots ending in consonants. The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added \mathbf{H} in the second person; and, on the other hand, a root or stem ending in \mathbf{H} sometimes drops this \mathbf{H} instead of the added \mathbf{H} in the third person: in either case establishing the ordinary relation of \mathbf{H} and \mathbf{H} in the second and third persons.

415. Roots in च and ज substitute क for those letters before त, श and स (which then becomes ज्); and ग before ध्. Thus, वच 'speak': वचिम, विज्ञ, विज्ञ (only these three forms used).

416. Root 1विद 'know, (act. only):

^{*} In the inflection of roots with final consonant, of this class and the reduplicating and nasal classes, euphonic rules find very frequent application. The student is therefore advised at this point to read carefully the chief rules of euphonic change in Whitney's Grammar, §§ 139—232 (the two larger sizes of print).

417. This root also makes a perfect without reduplication (but otherwise regular) which has always the value of a present. The forms of the indic. are:

Sing. 1. वेद, 2. वेत्य, 3. वेद; du. 1. विद्य, 2. विद्युस, 3. विद्तुस; pl. 1. विद्य, 2. विद्, 3. विदुस. The participle is विद्यांस, f. विदुषी (cf. § 268).

418. The root ऋद्, 'eat' (act.), inserts ऋ before the endings of the 2nd and 3rd sing. impf.; thus, ऋादस, आदत्.

419. The root हुन्, 'kill' (act.), is treated somewhat as are noun-stems in जान in declension (§ 283). Thus:

	Indicative.				Imperfect.		
1.	हिंग	हन्वस्	हन्सस्	त्रहनम्	त्रहन्व	त्रह्य	
2.	हंसि	हथस्	हथ	ऋहन्	ग्रहतम्	ऋहत	
3.	हिन्ति	हतस्	घ्रन्ति	न्त्रहन्	त्रहताम्	अघुन्	

Imv.: हनानि, जहि*, हन्तुः हनाव, हतम्, हताम्; हनाम, हत, चन्तुः — Opt.: हन्याम् etc. — Part.: चन्त्, f. चती.

420. Roots in म्, घ्, च्, substitute क् before स् (which then becomes घ्), घ् before त् and घ (which become इ and द), and इ before घ (which becomes इ). Thus, दिष् 'hate' (act. and mid.):

Inc	licative .	Act.	Imp	erfect Ac	:t•
1. द्वेष्म	द्विष्वस्	द्विष्मस्	ग्र देषम्	ग्रद्धिष	ग्रदिष्म
2. द्वेचि	द्विष्ठस्	ব্লিষ্ট	म्रहेट्	ग्रद्धिस्	ग्रद्धि
3. ইছি	द्विष्टस्	द्विषन्ति	चहेर्	ऋद्विष्टाम्	ग्रद्धिषन्

Inv. Act.: देवाणि, दिड्ढि, देष्टु; देवान etc.
421. चत्त्, 'see' (mid.): Pres. Ind.: चत्ते, चत्ते, चष्टे; चत्त्वहि,
चवाथे, चवाते; चत्त्वहि, चड्ढ्वे, चत्तते. — Impf.: अवति, अवशास,
अचष्ट; अचत्त्वहि, अचवाथाम्, अचवाताम्; अचव्यहि, अवड्ढ्वम्,

भ्रचचतः

^{*} Anomalous dissimilation.

422. 1. ইম্, 'rule' (mid.), inserts ছ before endings beginning with ম্ and ঘ; thus, 2nd sing. ই গ্লিম — 2. বস্, 'wish' (act.), is in weak forms contracted to তম্; thus, 3rd. pl. তম্বি.

423. मृज्, 'rub', 'clean' (act.), has vrddhi in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in ज्. Thus, ind. 3rd sing. मार्छ, du. मृष्टस्, pl. मृजन्ति or मार्जन्ति.

Vocabulary XXXIX.

Verbs:

द्देश् (iste) rule, own (w. gen.). चन्न (caste)+ञ्चा relate; call, name.

+ व्या explain.

द्विष (dvésti, dvisté) hate.

+ n hate extremely.

मृज् (mårsti) rub, wipe.

+ अप wipe away, off.

+ y wipe off.

राध् + अप (aparādhnóti) do wrong.

वम् (váṣṭi) wish.

1विट् (vétti; véda) know, consider.

हन् + श्राभ smite.

+ fi kill.

Subst.:

चोष्ठ m., lip.

चय m., decay, destruction.

चन्स् n., eye.

जेतृ m., conqueror.

द्या f., compassion, pity.

प्रलय m., destruction.

भव m., n. pr., a name of Çiva.

मन्त्रm., sacred text; spell, charm. याम m., watch (of the night).

वृत्त n., conduct.

व्याकर्ण n., grammar.

व्यास m., n. pr., a Rishi.

शङ्का f., hesitation.

भूर्च m., n. pr., a name of Çiva.

श्रुत n., learning.

सर्ग m., creation.

िखति f., condition, existence.

Adj.:

वाच, f. •आ, blameworthy, culpable.

Exercise XXXIX.

करोति पापं यो ऽज्ञानाद्मात्मनो वेत्ति च चयम ।
प्रदेष्टि साधुवृत्तां स स लोकखैति वाच्यताम् ॥ २० ॥
पञ्च पञ्चवृते हन्ति दश्च हन्ति गवानृते ।
श्रतमञ्चानृते हन्ति सहस्रं पुरुषानृते ॥ २८ ॥

सर्व वृत्तानां यथावृत्तमाचड्द्वम् ॥ १ ॥ भर्व इति प्राञ्चः भिवमा-चवते भव इत्युद्द्यः ॥ २ ॥ प्रदिषतीं भार्यो किं मां देवीत्यव्वतोत्प-तिः ॥ ३ ॥ पुरागेषु चिभुवनसर्गस्थितिप्रलयान्यासो व्याचष्टे । ४ । यो उसान्देष्टि यं च वयं दिष्मस्तमेभिर्मन्तैर्हनाम ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा गुरुणानुज्ञाती यथाविधि स्नाति तं सर्वलोकपूज्यं स्नातकं विदुः ॥ ६ ॥ अनपराज्ञं तवोपकुर्वाणं कथं भोः पापात्यांस्त्वं मां हंसि ॥ ७ ॥ अभुचि-लिप्तमङ्गं मृदा प्रमृष्टमञ्जः परिमृड्ढि ॥ ८ ॥ भवो दिवो भव ईष्टे पृ-थियाः ॥ ८ ॥ गां धयन्तीं परसी नाचचीत ॥ १०॥ बद्धमाप पृथ्वीराजं निर्देथा (§ 374, 6) यवना स्रसिनाधन् ॥ १०॥

12. Hear the words of the learned man who explains (pres. part.) the-science-of-grammar. 13. Know that Rāma (acc.) is the son, famous in the-three-worlds, of Daçaratha, and the conqueror of Rāvaṇa, lord-of-Lankā. 14. Having sipped (河一司和) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (河和-夏刊) with arrows the king-of-the-Angas, who had murdered their companions. 16. Kill without-hesitation even (河口) a teacher who approaches (past. pass. part.) in order to kill you. 17. Why dost thou consider (河夏) me a Çūdra, though knowing (河 ger.) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 19. The women whose-sons-were-dead, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (gen.).

^{*} Refers to false witness before a court. An untruth where small beasts (sheep, etc.) are concerned, involves the destruction of five ancestors; where cattle are concerned, of ten, etc.

^{**} सकृदित्यचेः

Lesson XL.

424. Verbs. Root-class, cont'd. ग्रास् 'sit' (mid.): Indic. ग्रासे, ग्रासे, ग्रासे; ग्रास्ट्वे etc.; ग्रास्ट्वे, ग्राह्वे", ग्रासेते. Impf. ग्रासि, ग्रास्थास, ग्रास etc. Imv. ग्रासे, ग्रास्त्व, ग्रास्ताम् etc. Part. ग्रासीन (unique).

425. The root शास, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, indic. sing. शास्ति etc.; du. शिष्ट्यस् etc.; but 3rd pl. शासित. Impf.: अशासम्, अशास्, अशास्, अशास्, अशास्, अशास्ति. Imv. 2nd sing. शाधि; 3rd pl. शासत्.

426. The extremely common root 1 जास, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. imv. is एधि; in the 2nd sing. indic. one स is omitted; in the 2nd and 3rd sing. impf. दे is inserted before the ending. Thus:

		Indicative		Imperfect.				
1.	त्रसि	खस्	स्रस्	त्रासम्	ग्राख	त्रास		
2.	ग्रसि	खस्	ख	त्र्यासीस्	ग्रासम्	त्रास्त		
3.	ग्रस्ति	खस्	सन्ति	त्रासीत्	ग्रासाम्	त्रासन्		
	I	mperative						
1.	ग्रसानि	त्रसाव	त्रसाम	0pt.: स्था	H etc.; 3rd	pl. खुस् .		
2.	एधि	स्तम्	ख	Part.: स	न्त्, f. सतीः			
3.	त्रम्तु	खाम्	सन्तु					

427. Roots in ह (except दिह and दुह) combine ह with त्, भू and ध् into ह, and then lengthen preceding आ, इ, उ; before स, ह becomes क; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह becomes ट्. Thus, लिह 'lick' (act. and mid.): Impf. act.: अलेहम, अलेट, अलेट; अलिह, अलोटम,

[&]quot; Or आध्वे. So आडुम् or आध्वम् (imv., impf.).

^{**} See § 414. अभात is said to be used in 2nd pers. also.

यजीढाम्; त्रजिह्म, त्रजीढ, त्रजिहन्. Inv. mid.: नेहैं, जिन्त, जीढाम्; जेहावहै, जिहाथाम्, जिहाताम्; जेहामहै, जीढ्रम्, जिहताम्-

428. In the two roots दुह, 'milk' (act. and mid.), and दिह, 'smear' (act.), the final ह represents an earlier guttural which reappears in the inflection. Thus, from दुह:

Indicative.

Imperfect.

- दोह्मि दुइस दुह्मस् ऋदोहम् ऋदुइः ऋदुह्म
 धोत्ति* दुग्धस् दुग्धः ऋधोक् ऋदुग्धम् ऋदुग्धः
- 3. दोग्धि** दुग्धस दुहन्ति अधोक् अदुग्धाम् अदुहन्
 Ind. mid: दुहे, धुने, दुग्धे; दुह्रहे etc. Impf. mid: अदुहि,
 अदुग्धास्, अदुग्धः अदुह्रहि etc.; अदुह्रहि, अधुग्धमः, अदुहृत.
 Imv. mid: दोहे, धुन्त, दुग्धामः, दोहावहे etc.; दोहामहै, धुग्धमः,
 दुह्तामः

429. The roots रूट, 'weep', खप, 'sleep', अन्, 'breathe', आस, 'breathe' (all act.), insert र before all endings beginning with a consonant, except स and त of 2nd and 3rd sing. impf., where they insert either आ or रू. Thus, रूट्: Pres. indic.: रो-दिस, रोदिष etc., 3rd pl. रूट्न. Impf.: आरोट्स, अरोट्स or 'दोस, 'दत् or 'दोत; अर्दिव etc.; 3rd pl. अरूट्न. Imv.: रो-दान, र्दिह, रोदित etc. Opt.: र्वाम etc. (या being mode-sign).

Vocabulary XL.

Verbs:

ञ्चन् (ániti) breathe.

+ प (prániti) live.

अस् (ásti) be.

त्रास् (āste) sit.

+ उप sit by; wait upon; attend; reverence.

^{*} cf. §§ 244, 249.

^{**} When the final sonant aspirate of a root is followed by \overline{q} or \overline{u} of an ending, the whole group is made sonant, and the aspiration of the root-final is not lost, but is transferred to the initial of the ending.

चल + प्र-वि (pravicalati) move, विश् + समा approach. stir (tr.). दिह (dégdhi) smear.

दृह (dógdhi, dugdhé) milk. मील + नि (nimilati) shut (the

ब्द (róditi) weep.

चिह्न (lédhi, līdhé) lick.

+ अव lick.

eyes).

शास (çáste) command, govern. यस (çvásiti) breathe.

- + आ or समा breathe gently, revive.
- + वि be confident, trust (w. gen. or loc. of pers.)

खा + उद * (uttisthati) arise.

Subst.:

उपभोग m., enjoyment.

केश m., hair.

दान n., gift, generosity.

बाला f., girl, maiden.

सुसल m., n., club, pestle.

र्धिर n., blood.

सत्व n., sacrifice.

सवित m., n. pr., the sun-god Savitar; the sun.

स्तन्ध m., shoulder.

Adj.:

धीर, f. •आ, firm, resolute.

निप्रा, f. •आ, shrewd, skilled.

न्याय, f. •आ, right, proper.

प्रमत्त, f. • त्रा, careless.

Indecl.:

प्रात्र early, in the morning. भूशम् greatly, much.

Exercise XL.

निन्दन्तु नीतिनिपुणा यदि वा स्तवन्त बचीः समाविश्तु गक्तत् वा यथेष्टम्। ऋवैव वा मर्णमसु युगान्तरे वा न्याय्यात्पयः प्रविचलन्ति पदं न धीराः॥ २०॥

सीनी मुसलं खन्धे कृला मृत्तकेशी राजानम्पेत्व शाधि मामि-तिब्र्यात्॥१॥ मित्रधुत्तु पापेषु न विश्वसिति बुिडमान्॥२॥ महो-द्धिमध्ये भ्रेषनागमधिभयानो निष्णुः सुखं खपिति ॥ ३॥ प्रमत्तेर्चः-

^{*} After उद, the initial स् of खा and स्तम् is dropped; thus, उत्यातुम् for उत्स्थातुम्

लिग्भिर्भूमी निहितानि ह्वींषि श्वानाववाबीहास ॥ ४॥ सुखमालां भवानित गनुमनुद्यातो ऽपयन्सला सलायं ब्रूयात्॥ ५॥ सुन्दरि समाश्वसिहि समाश्वसिहीति भयनिमीलिताचीमुर्वशीं पुष्ट्रवा सब्न-वीत्॥ ६॥ गुर्कोधभीताः श्रिष्या राचिं वेदानधीयत॥ ७॥ ऋखु यशः श्रुतवृत्ते स्तां श्रियः सन्तु न तु भिक्तं विना स्वर्गे प्राप्नुयाः॥ ६॥ दानोपभोगहीनः पुमाञ्श्वसद्वपि न जीवति॥ ६॥ दीर्घसत्तमुपासते ये ब्रह्मचर्यं चर्नति॥ १०॥

11. Long may the great-king govern the earth according to law. 12. There was a mighty king, Nala by name (जास), son of Vīrasena. 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked his mouth with his tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night"? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by his father, wept bitterly (अवस). 17. Whose daughter art thou, girl? 18. Know that that by which thou livest, and the whole world lives, is the world-spirit. 19. Having arisen in the morning, reverence the sun (अवित्). 20. If you do not praise Rāma, there will be no salvation for you (use अस, in pres. opt.).

Lesson XLL.

- 430. Verbs. Reduplicating Class. This class forms the presentstem by prefixing a reduplication to the root.*
 - 431. The rules governing the reduplication are as follows:
- 1. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, द्दा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

^{*} Only a small proportion of the roots of this class retain the accent on the root-syllable in the strong forms. In the great majority, the accent is on the reduplication, both in the strong forms and in those weak forms whose endings begin with vowels.

or ह; thus, धा, दधा; खिद्, चिखिद्; हो, जिह्रो; (c) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of a), not the sibilant; thus, खा. तखाः

- 2. A long vowel is shortened in the reduplicating syllable; and ऋ is replaced by द; thus, ददा and दधा above; भी, विभी; भ, विभ
- 432. The present-stem gunates the root-vowel in the strong forms; thus, बिभी, strong बिभे; बिभ, strong बिभर्.
- 433. The verbs of this class lose the q from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take 3H, before which a final radical vowel has guṇa; thus, अविभारत.

434. Root 4, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

		Indi	cative.		
	Active.			Middle.	
1. विभर्मि	बिभृवस्	विभृमस्	विधे	विभुवहे	विभुमहे
2 . विभिर्ष	विभृषस्	विभुष	विभुषे	बिक्षा चे	वि भृ ध्वे
^{3.} विभर्ति	विभृतस्	बिधति	बिमृत	विधाते	बिभते
		Imp	erfect.		
1. ग्राविभर्म्	ग्रविभृव	ग्रविभुम	ग्रविधि	ग्रबिभृवहि	॰ भमहि
2. ग्रविभर्	ऋविभृतम्	अ विभृत	ग्रविभणास	अ विभाषाम्	°स ध्व स
^{3.} ग्रविभर्	ऋबिभृताम्	ग्र बिभ र् स्	म्र बि मृत	अ विधाताम्	
		Impe	rative.		
1. बिभराणि	विभराव		그리는 하다 하나의 가장 먹는데, 그	विभरावंहै	विभरामहै
			विभृष्व	विभाषाम	विभुध्वम्
३. विभर्तु	विभृताम्	बिधतु		विभाताम्	वि धताम्
Opt.	act.: विभुय		ः वि भीय e	te.	
				id.: विश्वाणः	
435.	The roots	l दा , 'give'	, and । धा .	'put', lose th	neir radi-

cal vowel in the weak forms, leaving the weak stems दृह and द्ध.

In the 2nd sing. imv. act. they form देहि and घेहि. The inflection of घा is as follows:*

Indicative.

			ALL VAL	Campa i C.		
		Active.			Middle.	
1.	द्धामि	दध्वस्	दध्मस्	दघ	दघ्धहे	द्धहि
2.	,द्धासि	घत्यस्	घत्य	घत्से	द्धाधि	घड़े
3.	द्धाति	धत्तस्	द्धति	धत्ते	द्धाते	द्धते
			Imp	erfect.		
1.	त्रद्धाम्	ग्रद् घ	ग्रद्धा	ऋद्धि	सद्घहि	ग्रद्ध्महि
2.	त्रद्धास्	ग्रधत्तम्	ग्रधत्त	ग्रधत्यास्	ग्रद्धाथाम्	ग्रधद्वम्
3.	ग्रद्धात्	ग्रधत्ताम्	ग्रदधु स्	अध त्त	ग्रद्धाताम्	ऋद्धत
			Impe	rative.		
1.	द्धानि	द्धाव	द्धाम	दंध	द्धावहै	द्धामहै
2.	घेहि	धत्तम्	धत्त	धत्स्व	दधाथाम्	धद्धम्
3.	दधातु	धत्ताम्	दघतु	धत्ताम्	द्धाताम्	द्घताम्
	Opt. act	ः द घ्याम्	etc.; mid.	ः दधीय et	3.	
	Part. a	ct.: इधन्,	f. द्धतीः	mid.: इध	ा	

436. The root 1 at is inflected in precisely the same way, but with change everywhere of u to at, except where u belongs to the ending.

437. The root 1हा, 'quit, abandon' (act.), drops the आ in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. जहाति, pl. जहाति; impf. 3rd. sing. अजहात, pl. अजङ्गस; opt. जहाति. The 2nd sing. imv. is जहीहि or जहिहि. In the other weak forms before consonant-endings the stem is either जही or जहि; thus, जहीमस or जहिमस.

438. 147, 'measure' (mid.), and 257, 'move, go' (mid.), form

^{*} In combination with ন or খ of an ending, the খ of হয় does not give ল, but follows the general rule of aspirate and of surd and sonant combination; and the lost aspiration is thrown back upon the initial of the root.

मिमी and जिही before consonant-endings, मिम and जिह before vowel-endings; thus, 3rd persons indic. सिमीते, सिमाते, सिमते.

439. 3 'pour, sacrifice' (act. and mid.), makes the 2nd sing. imv. जुड़िश्; 3rd persons impf. ग्रजुहोत्, ग्रजुहताम्, ग्रजहनम्.

440. 1. 37, 'fear' (act.), may shorten its vowel in weak forms; thus, विभीमस or विभिन्स, विभीयात or विभियात. - 2. ही, 'be ashamed' (act.), changes its weak stem जिही to जिहिय before vowel-endings; thus, indic. 3rd persons जिहेति, जिहीतस, जि-हियति

Vocabulary XLI.

Verbs:

1द्वा (dádāti, datté) give.

+ F entrust.

1 (dádhāti, dhatté) put, place.

+ ऋषि close, shut.

+ Alputon; (mid.) take, receive.

+ | arrange, ordain.

+ सम unite, put together; lay on. 157 (jáhāti) quit, abandon, neglect.

ही (jihréti) be ashamed.

Subst.:

श्रभ्य n., safety; feeling of safety.

म्रास्र m., demon.

ग्राइति f., oblation.

महिष m., n. pr.

मृग m., gazelle.

वित्त n., possessions, wealth.

भ्रेष m., n., rest, remainder.

स्रातक m., one who has per-

formed the ablution customary at the end of religious pupilage.

Adj.:

हैव, f. ॰ई, divine.

বিগ্নিষ্ট, f. • স্ক, excellent, remarkable.

Adv.:

सायम् at evening.

Exercise XLL

यहदासि विभिष्टेभ्यो यज्ञासासि दिने दिने। तत्ते वित्तमहं मन्ये शेषं कस्यापि रचसि॥ ३०॥ यस काष्टमयो हस्ती यसचर्ममयो मृगः। यस विप्रो (नधीयानस्त्रयस्ते नाम विस्रति॥ ३०॥

यः सर्वभूतिशो ऽभयं दत्ता प्रव्रजति तसायतेर्भूतानि न विश्वति स च तेशी न विभिति॥ १॥ सायं प्रातर्वस्वारी प्रत्यहं सिमधमपावाद-ध्यात्॥ २॥ ये दे कालं विधत्तसे महती च्योतिषी स्ववीमि॥ ३॥ नैकं पुचमन्यसै द्वादन्यसात्प्रतिगृह्णीयादा॥ ४॥ यसाबहिषासुरात्सेवं ऽपि देवा ऋविभयुसं भिवस्य पत्नी पार्वती न्यहन्॥ ४॥ भिन्नां भव-ति (voc. sing. f.) देहीति चित्रयो भिन्नां चरन्त्रूयात्॥ ६॥ रूजा जरसा वाक्रान्तं पतिं पत्नी कदापि न जह्यात्॥ ७॥ यत्र भूषणालंकृतां कन्यां पिता यच्चभूत्यामृत्विजे ददाति स देवो विवाह उच्यते॥ ८॥ भ्रात्रूना-यातो (part., acc. pl.) दृष्टा चित्रयाविषू धनुषोः समधत्ताम्॥ ९॥ प्रायश्चित्तार्थे ऽष्टभ्रतं घृताङ्गतीनां जुङ्गि॥ १०॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (र्जात). 13. Daçaratha entrusted his sons to Vasistha as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid". 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (part.) roots-fruits-or-grain from a strange-field, is to be punished. 17. Let the two doorkeepers close the door. 18. Do not neglect the teacher's command. 19. The royal-sage, who wore much jewelry, shone (चि-भा) with great-brilliancy, like the sun. 20. The scholars who-have-not-learned-their-lessons are ashamed before their teacher (acc. or gen.).

Lesson XLII.

441. Verbs. Nasal class. All roots of this class end in consonants. As class-sign they insert a nasal before the final con-

^{*} With the suffix **म**र, f. ° दें, are formed adjectives signifying 'made or composed or consisting of'. — In the second line, 'bear the name' merely, i.e. are not in reality such.

sonant, unless one be there already (as in भाज); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable न [॥], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युज् 'join'; strong stem युनज्, weak युझ्

Indicative.

	Active.			Middle.	
धुनिक्म	युञ्जस	युञ्जास्	युज्जे	युञ्जबहे	युञ्जमहे
युनचि -	युङ्कथस् *	युङ्क्थ	युङ्गे	युजाये	युङ्ग्बे
युनिता युनिता	युङ्कस	युद्धन्ति	यङ्के	युद्धाते	युज्जत
		I	mperfect.		
ग्रयुनजम्	ग्रयुञ्ज्व	ग्रयुञ्जम	त्रयुज्ञि	त्रयुञ्जहि	ऋयुञ्जमहि
श्रयुनक्	ग्र युङ्गम्	ग्रयु ङ्क	अयुङ्क्था स्	त्रयुज्जा याम्	त्रयुङ्ग्धम्
ग्र युनक्	ऋयुङ्काम्	ऋयुझन्	ऋयुङ्ग	त्रयुज्जाताम्	ऋयुद्धत
		In	nperative.		
युनजानि	युनजाव	युनजाम	युनजे	युनजावहै	युनजामहै
युङ्ग्धि	युङ्कम	युङ्क	युङ्ख	युज्जाधाम्	युङ्ग्धम्
धुनत्तु	युङ्काम्	युझन्तु	युङ्काम	युद्धाताम्	युज्जताम्
)pt. act.: यु=	च्याम् etc.;	mid.: युज्जीय	etc.	
		经收款 化二氯甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基			

Part. act.: युझन्त्, f. युझती; mid.: युझान-

444. Root त्य 'obstruct': strong stem त्याध्, weak तन्य.

Indicative.

				tive.					Mic	ldle.		
			A	tive.								본문
Ċ.	च् णि	È III	हन्ह	au	क्रम	ਸ਼ਸ਼	कुर्न	à	स्न्ध	हि	क्रम	हि
	Metal 1	~1	Ψ,	711					3.5.634.5	370 34		
þ	रणि	स	£ 75	स	क्न्ड		क्ल	त्स	ह्न्या	थ	ৰ শ্ব	
į							4	>	क्रन्ध	a	क्कित	à
	र्गा	র্ব 💮	सुरुष	स	र्न्ध	(वटा	6.	ঘ ্	66.00	19	6.41	•

^{*} Instead of युङ्कथस्, युङ्ग्छो, and the like, it is allowed (and more usual) to write युङ्धस्, युङ्ध्वे etc.; also रून्धस्, रूचे etc., instead of रून्डस् etc.; in each case omitting the consonant immediately following the nasal.

Imperative.

रूणधावह रूणधामह ब्णधानि **ब्**णधे रुणधाव **ब्**णधाम হ-িল্ল बन्डम ৰ্ণত্ত र्ग्स ब्बाधाम् क्णड बन्डाम् र्न्धन्त **ब**न्डाम् **रु**न्धाताम् **रु**न्धताम

Impers. act.: अव्याधम्, अव्यात्, अव्यात्; अव्नध्य etc.; mid.: अव्निध etc. — Opt. act.: व्नधाम् etc.; mid.; व्नधीय etc. — Part. act.: व्नधन्त्, f. व्नधती; mid.: व्नधान.

445. Roots पिष्, 'grind, crush' (act.); and हिंस्, 'injure, destroy' (act.):

Imperfect.

अपिनषम् अपिष्व अपिष्म अहिनसम् अहिंस अहिंसा अपिनट् अपिष्टम् अपिष्ट अहिनस् अहिंसाम् अहिंसा अपिनट् अपिष्टाम्,अपिषन् अहिनस् or ॰नत् अहिंसाम् अहिंसन्

Ind. 2nd persons: पिनचि, पिष्ठस्, पिष्ठः — हिनस्सि, हिंख्यस्, हिंखः. Imv. 2nd persons: पिण्ड्ढि, पिष्टम्, पिष्टः — हिन्धि, हिंस्तम्, हिंस्त.

446. तृह, 'crush' (act.), combines तृषह with ति and तु into तृषिढि and तृषिढु.

Vocabulary XLII.

Verbs:

द्ध (inddhé) kindle, light.

क्टिं (chinátti, chinddhé) cut, cut off.

+ m take away, remove.

+ उद exterminate.

जागर्य (caus. stem) awaken.

fuq (pindsti) grind, crush.

भन्न (bhanákti) break, destroy.

भिद् (bhinátti, bhinddhé) split.

भुज (bhunákti, bhunkté) eat, enjoy.
Perry, Sanskrit Primer.

युज् (yunákti, yuñkté) join; yoke, harness.

+ नि appoint, establish.

ત્ય (runáddhi, runddhé) obstruct, check; besiege.

भिष् (cindsti) leave, leave remaining.

+ fa set apart, distinguish.

हन् + सम् unite.

हिंस (hindsti) injure, destroy.

Subst.:

value f., condition, state.

value f., dawn; also personified,
Usas, the Dawn.

auga m., thorn; enemy.

vit m., bite, mouthful.

auga m., rice.

vita m., crime.

vit m., grandson.

au m., relative.

बेखन n., writing, copying.
हिसवन m., the Himalaya Mts.
Adj.:
उच्छित high.
चाच suitable for Kṣatriyas.
गृह्य domestic.
प्रतिकूल, f. ्त्रा, unfavorable.
गुम, f. चा, splendid, beautiful, excellent.

Exercise XLII.

यद्धायित यलुक्ते धृतिं बभ्राति यच च।
तद्वाभोत्ययत्नेन यो हिनस्ति न किंचन॥ ३२॥
यसां यस्तामवस्त्रायां यत्नरोति मुभाम्भम्।
तस्तां तस्तामवस्त्रायां तत्मनं समुपाभृते॥ ३३॥
दूत एव हि संधत्ते भिनत्येव च संहतान्।
दूतसत्नुक्ते कर्म येन भिद्यने वा न वा॥ ३४॥

ये गा हिंसन्ति तेषां "गरीयः प्रायिश्व विद्धित तसाद्वां मा हिन्धि॥ १॥ जीवत्पुचपीचो वर्षभ्रतं निष्काष्टकं राज्यं भुङ्क्वित कवयो महाराजमस्तुवन्॥ २॥ यथा वातो बलेन वृचान्भनत्वेवं लं मे दिषो भङ्ग्धि॥ ३॥ रणे भ्रचुभिर्युध्यमानः भूरः कांश्विदिषुभिर्भिनत्केषां चिच्चूर्धहस्तपादादिकमसिनाच्छिनत्॥ ४॥ प्रातरिश्वनावुषसा खसा सह भूतानि जागरियतुं विचक्ते रथे ४श्वौ युङ्क हत्यु जु श्रूयते॥ ५॥ यो भूमिदानमाच्छिन्खाद् आच्छियमानं वानुमीदते स पञ्चभिर्महापानतेः संयुक्तः स्थात्॥ ६॥ अहो प्रतिकूलो विधिर्विभिनष्टि मनोष्णं मे॥ ७॥ यच पिचादीनां बन्धूनां भिरांसि भिन्दनो षदतीं कन्यां बसाह्यन्ति तं चाचं विवाहमृषयो विदुः॥ १०॥

11. After Jayasinha had long besieged Girinagara, he destroyed

^{*} The antecedent of this relative is the subject of अवामोति-

Translate as though dative.

(মহ্বা) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (loc.). 13. "Kindle the fire; cut branches for firewood (মান্ডাম); milk the cows; grind grain": thus said one priest to another early in the morning. 14. The teacher entrusted (বি-যুৱ্) the scholars with the copying of the books (cpd., dat.). 15. The mountain-range Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (can) are happy in Heaven, enjoying the fruits-of-their-works. 17. A king who has conquered a foreign realm must not exterminate the royal-family. 18. Aryans must kindle the domestic-fire at the time-of-the-wedding. 19. Women pounded the rice with pestles.

Lesson XLIII.

- 447. Verbs. Perfect-System. In the later language the perfect-system comprises only an indicative mode and a participle, each both active and middle. Its formation is essentially alike in all verbs; its characteristics are: 1. reduplication; 2. distinction of strong and weak forms; 3. endings in some respects peculiar; 4. the frequent use of the union-vowel i.
- 448. Reduplication. 1. Initial consonants are reduplicated according to the rules given in Less. XLI for the reduplicated present-stem.
- 2. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element; but च्छ (or आर्) is represented always by आ, never by इ as in the reduplicated present-stem. Thus, क्रम, चक्रम; स्था, तस्था; सिच्, सिधिच्; सेव्, सिधिव्; गा, जगा; क्र. चक्र.
- 3. Initial স্থা, followed by a single consonant, becomes স্থা (through স্থা-স্থা); thus, সূত্ৰ, সাত্ৰ
 - 4. Initial \(\) and \(\) follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of যু or বৃ; thus, হ্ব, strong perfect-stem হুইছ (i-y-eṣ) weak হুছ (i. e. i-is); তুহ, strong তুলীম্ (u-v-oc), weak জম্ (u-uc).

- 5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But आए is an exception, making the constant perfect-stem आए; and a few roots with initial wor was show the anomalous reduplication आह in the perfect.*
- 449. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:
- 1. In roots with medial vowels long by nature or position, and in those with initial স্থা, the difference of strong and weak forms does not appear, except in accented texts.
- 2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, মিহু, w. বিমহি, s. বিমহ; হৃষ্, w. হৃষ্, s. হ্যাষ্; ডব্, w. জব্, s. ভবাঘ (§ 448, 4).
- 3. Medial आ before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from पच्, in 1st sing. either पपच् or पपाच, in 2nd पपच्, in 3rd पपाच्.
- 4. A final vowel takes either guna or vrddhi in the 1st person, guna in the 2nd, vrddhi in the 3rd; thus, from जी, in 1st जिने or निने, 2nd निने, 3rd निने.
- 450. The root a makes, irregularly, the perfect-stem and adds a before a vowel-ending.
 - 451. Some roots, instead of strengthening the vowel in the

^{*} The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with $\frac{1}{2}$ or $\frac{1}{2}$ followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

452. Personal Endings. The perfect-endings are these:

	Act	Middle.				
1.	а	$v\dot{a}$	má	ė	váhe	máhe
2.	tha	áthus	å	sé	åthe	dhvé
3.	а	átus	ús	é	äte	rė

But roots ending in \bar{a} take $\bar{a}u$ in 1st and 3rd sing. act.; thus, we read that the same reads are same reads.

- 453. Union-vowel. The endings beginning with consonants are in classical Sanskrit usually joined to the base by the union-vowel . The most important rules for the use of z are as follows:
 - 1. The 7 of 3rd pl. mid. always has 7 before it.
- 2. The other endings beginning with consonants, except 型, take it in nearly all verbs. But it is rejected throughout (except from 飞) by eight verbs: viz. 1賣 'make', 된 'bear', 된 'go', 2頁 'choose', 夏 'run', 된 'hear', 된 'praise', 된 'flow'.
- 3. For its use or omission in 2nd sing. act. the rules are too complicated to be given here.
- 454. With the union-vowel द् a final radical द् or दे is not combined into द्, but becomes य or (if more than one consonant precede) इय; thus, from नी, निन्यव ni-ny-i-va.

Examples of inflection. A. Roots in final vowels.

455. I. Roots in इ or ई. The ए and ए of gunated and vriddhied vowels become आय and आय before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनयिथ or निनेथ, 3. निनाय; du. 1. निन्यत, 2. निन्यपुस, 3. निन्यतुस; pl. 1. निन्यस, 2. निन्य, 3. निन्युस, — Mid.: Sing. 1. निन्ये, 2. निन्ये, 3. निन्ये;

du. 1. निन्धिहै, 2. निन्धिष, 3. निन्धिते; pl. 1. निन्धिमहे, 2. निन्धिक्षे, 3. निन्धिरे.

2. क्री: Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिथ or चिक्रेथ, 3. चिक्राय; du. 1. चिक्रियिव, 2. चिक्रिययुस्, 3. ॰यतुस्; pl. 1. चि-क्रियिम, 2. चिक्रिय, 3. चिक्रियुस्

456. II. Roots in उ or का follow the model of the last-mentioned. Thus, स्तु: Act.: Sing. 1. तृष्टव or तृष्टाव, 2. तृष्टोष (not तृष्टविष — see § 453, 2), 3. तृष्टाव; du. 1. तृष्टुव, 2. तृष्टुवयुस्, 3. तृष्टुवतुस् — कू: Act.: du. जुज्जविव etc.

457. a is irregular in the perfect. (Cf. § 450):

Active. Middle.

- 1. बभूव बभूविव बभूविम बभूवे बभूविवहे बभूविमहे
- 2. बभूविष बभूवयुस बभूव बभूविषे बभूवाये बभूविधे
 3. बभूव बभूवतुस बभूवुस बभूवे बभूवाते बभूविरे
 458. III. Roots in च्छः 1. 1कृ (see § 453, 2):
- 1. चकर, चनार चनुव चनुम चन्ने चनुवह चनुमहे
- 2. चकर्घ चक्रयुस चक्र चकृषि चक्राये चकृष्वे
- 3. चकार चक्रतुस् चक्रुर् चक्रे चक्राते चिक्रिरे

So also मृ, मृ, 2वृ 'choose'. 2. The other roots in ऋ make the first persons thus: from धृ, द्धर or द्धार, द्ध्रिन, द्ध्रिन; द्ध्रे, द्ध्रिनहे, द्ध्रिमहे.

459. If the final चू be preceded by more than one consonant, the formation is as follows: स्मृ, 1. ससार or ससार, 2. ससार, 3. ससार; du. ससार्व, ससार्थ, etc. — the चू being gunated.

460. IV. Roots in आ (including those written by the natives with ए or ए or आ). These take आ in 1st and 3rd sing. act.; and the आ is lost before vowel-endings and इ. 1. 1धा:

- 1. दधी दधिव दधिम दधे दधिवहे दधिमहे
- १ दघाण, दिघण दघणुत दघ दिघणे दघाणे दघिषे
 ३ दघी दघतुत् दघुत् दघे दघाते दिघिरे
 - 2. था, ड्रा, and similar roots, make their weak forms from the

simpler root-forms पी, ह etc.; and द्वा makes its strong forms also from ह; thus, बुहव or जहाव etc.

B. Roots in final consonants.

461. I. With medial vowel capable of guna.

1. सिद्: Act: Sing. 1. विभेद, 2. विशेदिश, 3. विभेद; du. विभि-दिव etc.; pl. विभिद्मि etc. Mid.: विभिद्दे etc. 2. So from तुद्: तुतोद etc.; 3. from दृण्: 1. द्दर्श, 2. द्दर्शिय or द्र्ष्ट, 3. द्दर्श; du. दृद्शिव etc.

462. II. With initial vowel capable of guna.

1. इष: Sing. 1. इयेष, 2. इयेषिथ, 3. इयेष; du. 1. ईषिव, 2. ईषध्स, 3. ईषतुस; pl. 1. ईषिझ, 2. ईष, 3. ईष्स. 2. उच: उवोच etc. 3. The root इ, 'go', also follows this rule, forming इयाच etc., 3rd. pl. ईयुस. 4. च्यच makes (see § 448, 5) आनर्च, आनर्चिथ etc.

463. III. With initial 3.

ग्रस्, ग्रास etc.; ग्रह्, ग्राह् etc. But ग्रम् (originally ग्रंम्) makes ग्रानंश etc. (§ 448, 5).

464. IV. With medial आ.

1. क्रम्: Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिय, 3. चक्राम; du. चक्रमिव etc. Mid.: चक्रमे etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or \(\mathbb{E} \).

465. 2. Roots in general having medial ह्य before a single final consonant, and beginning also with a single consonant which is repeated unchanged in the reduplication — i. e. not an aspirate, a guttural, or ह — contract with the reduplication into one syllable, with u as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel इ is taken.* Thus, पच, s. पपच् and पपाच, w. पच:

^{*} Several roots not having the form here defined are said to undergo the same contraction, most of them optionally.

पेचे पेचिवह पेचिमह पेचिव पेचिस पपच. पपाच पेचिषे पेचाध पेचिध्वे पपक्य, पेचिथ पेचधस पेच पेचाते पेचत्स पेचुस् पेचे पेचिरे पपाच

466. 3. Certain roots beginning with व va (also one with य ya) and ending in one consonant, reduplicate with the syllable उ (the one root just mentioned, with इ), and abbreviate the व (य) of the root to उ (इ) in weak forms. They are treated like roots with initial उ (इ: § 463) but retain the full root form in the strong persons. These roots are वच, वद, वप, वम, वस 'dwell', and वह; also यज्. Thus, वच: Act. sing. 1. उवच or उवाच, 2. उवक्ष or उवचिष, 3. उवाच; du. जिचव (u-uc-i-va) etc. Mid. जिच etc.

— यज्: Act. sing. 1. इयज or इयाज, 2. इयष or इयजिय, 3. इयाज; du. इंजिव etc. Mid. इंजे etc.

467. 4. Several roots which have medial द्य between single consonants, but cannot follow the rule of § 465, drop out the द्य from the weak forms. These roots are, in the classical language, खन, गम, घस, हन; and also जन, which might be expected to follow § 465. They form the weak stems चखू, जग्म, जच्, जञ्च; and जज्ञ. Thus, चखन or चखान etc., चखून etc. हन makes its strong stem जघन and जघान.

468. 5. The roots व्यघ्, ख्रप्, and one or two others, reduplicate from the semivowel, and contract य and व to इ and उ in weak forms. Thus, strong सुद्धम् or सुद्धाम्, weak सुद्धम्.

469. 1. The root ग्रह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. ग्रात्य, 3. ग्राह; du. 2. ग्राह्युस, 3. ग्राहतुस; pl. 3. ग्राहस्. These forms have only the value of the present.—2. The root 1 विद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. 2 विद, 'find', forms the regular विवेद.

470. The roots चि, चित्, जि, and हि, form as perfect-stems चिकि, चिकित्, जिगि, and जिघि 471. Perfect participle. 1. Active. The ending of the pf. part. active is बांस (mid. बत, w. उष्), which is added to the weak perfect-stem.* When this is monosyllabic the union-vowel द is inserted (but not in the weakest cases, before उष्). Thus, a. from द्ष, strong stem of part. देषिवांस, mid. देषिवत, w. देषुष; from पच, पेचिवांस, पेचिवत, पेचुष; from वच, जिचवांस, जिचवत, जेचुष; from दा, ददिवांस, ददिवत, दढुष. But, from नी, निनीवांस, निनीवत, निन्युष; from खु, तुष्टुवांस, तुष्टुवत, तुष्टुवुष; from भिद्र, बि-भिद्रांस, विभिद्रत, विभिद्र्ष, — b. The root ग्रम makes as its strong stem of pf. part. जिम्मवांस or जगन्वांस, mid. जिम्मवत or जगन्वत, weakest only जग्मुष. Similarly, from इन, जिम्मवांस or जगन्वत, जिम्मवांस or जगन्वांस, किन्तिवांस etc.; 2िवद, 'find', विविद्वांस etc.

2. Middle. The pf. part. middle is made with the suffix आन, which is added to the weak stem as this appears in the middle voice; thus, बुध, बुबुधान; धा, द्धान; कृ, चक्राण; नी, निन्यान; तन्, तेनान.

Periphrastic Perfect.

472. Most roots beginning with a vowel long by nature or position adopt a periphrastic formation in the perfect tense; the same is also taken by the secondary conjugations, and optionally by a few primary roots not falling in the above category. It is made as follows:

473. To the accusative of a derivative noun-stem in $\frac{1}{\sqrt{3}}$, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of $\frac{1}{\sqrt{3}}$ or $\frac{1}{\sqrt{3}}$ (or, very rarely, of $\frac{1}{\sqrt{3}}$); for the middle, only the perfect middle forms

^{*} Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, \u22a7 instead of \u22a7).

of कृ. Thus, from चौरायित, pf. चौरयामास or चौरयांचकार; from ईच्, ईचांचक्रे

474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

Lesson XLIV.

- 475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or s-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.
- 476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable হয়, added to the root either directly, or by the union-vowel হ (in the latter case becoming হয়). The root has the guna-strengthening when possible; and some roots with medial হয় gunate with হ instead of হাব. The inflection is precisely like that of the present indicative of a verb of the a-conjugation; thus, from হাবাহান, এই.
- 477. When द is not taken, final radical consonants suffer the same changes before ख as before स in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह, घोच्यति; सुच, मोच्यति; भिद्, भेत्यति; क्य्, रोत्यति; नम्, नंस्यति; बिह, बेच्यति; दूण्, द्रच्यति. The root वस् 'dwell', makes वत्यति.
- 478. 1. Most roots ending in vowels reject इ; thus, दा, दा-खित; गा, गाखित; जि, जेष्यति; श्रु, श्रोष्यति. 2. But all roots in च्छ take इ; thus, कृ, करिष्यति; तृ, तरिष्यति; and also the roots श्री (श्रिष्यित) and भू (भिविष्यति). 3. ग्रह makes ग्रहीष्यति.

- 479. In general, the verbs which take ξ in the infinitive and periphrastic future (see below), take it also in this tense. But the accordance is far from complete; and these parts should be learned, as a matter of usage, for any given verb.
- 480. Stems of causative inflection, and denominatives in ग्राय, make their future-stems in ग्रायिक्ष; thus, मुर्, मोर्यिक्षति.
- 481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, दा, दा- खन्त (f. ॰खतो), दाखमान; कृ, करिष्यन्त, करिष्यमान. Cf. §§ 260, 262.
- 483. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active,* It is formed by the nomen agentis in \(\bar{q} \), having the value of a future active participle, to the nom. sing. of which (\(\bar{q} \)) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of 1344 'be'. In the 3rd persons the nomen agentis is used alone, in the proper number, without the auxiliary.
- 484. The root has in most cases the same form before the suffix तृ which it takes before the तुम् of the infinitive. Thus, गातृ; जि, जेतृ; खु, खोतृ; मू, भवितृ; कु, कर्तृ; कथय, कथयितृ-

485. The inflection is then as follows:

^{*} The Hindus also prescribe a middle formation; it has, however, practically no existence.

- 1. कर्तासि कर्तास्तर् कर्तासस्
- 2. कर्तासि कर्तास्थस् कर्तास्थ
- 3. वर्ता वर्तारी वर्तारस

Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle HI, in prohibitions, the augment being then omitted; thus, HI ZI: 'do not give'; HI HII: 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in आ, and of आ. E. g.

	1दा			મૂ	
1. ग्रहाम्	ग्रदाव	चदाम	ग्रभूवम्	ग्रभूव	च्रभूम
² . ग्रहास्		ग्रदात	त्रभूस्	ग्रभूतम्	ऋभूत
3. चदात्		ग्र दुस्		ग्रभूताम्	
Like 5	हाः घा, अधा	तः स्थाः ग्रस	थात्; पा, इ	श्रपात्; गा	'go', ᅰ-

488. (2) The α-aorist. This is like an imperfect of the α-class, active and middle. Thus, from सिच्, 1st persons ग्रसिचम, ग्रसिचाव, ग्रसिचाम; ग्रसिच, ग्रसिचावहि, ग्रसिचामहि. In general the root

^{*} The precative is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.

assumes a weak form; but three or four roots in final ऋ take guna. Thus, आप, आपत; गम, अगमत; अंग, अध्यत; मुच्, अमुचत; सद्, असदत; एक्, अध्यत; संस्, अससत्. — Irregular: खा, अख्यत्; हा, अहत; या, अयत्; शास्, अश्वित्; १ अस्त 'throw', आ- ख्यत् (anomalous). वच् makes अवोचत्, and पत्, अपन्त, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (3). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in आध, as its aorist. The connection is not formal, as the aorist is not made from the stem in आध, but from the root. Its characteristic is a reduplication, of quite peculiar character.

490. The reduplicated aorist is very unusual in classical Sanskrit, and it will be sufficient for the present to give an example or two of its formation. Thus, जन makes अजीजनत्; स्पृण्, अपि-सृग्तः; स्था, अतिष्ठिपत्. The inflection is the usual one of imperfects of the a-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The s-aorist. The tense-stem is made by adding स to the augmented root, which usually has its vowel strengthened. E. g. नी: Act.: sing. 1. जनिष्म, 2. जनिष्म, 3. जनिष्म, du. 1. जनिष्म, 2. जनिष्म, 3. जनिष्म, की किया, 2. जनिष्म, 3. जनिष्म, 2. जनिष्म, 2. जनिष्म, 2. जनिष्म, 2. जनिष्म, 3. जनिष्म, 3. जनिष्म, 1. जनिष्म, 3. जनिष्म, 1. जनिष्म, 2. जनिष्म, 3. जनिष्म, 4.

492. (5) The is-aorist. The tense-stem is made by adding स् by means of an inserted इ. The root is generally strengthened. E. g. पू 'purify': Act.: sing. 1. अपाविषम, 2. अपाविषम, 3. अपाविषम, 1. अपाविषम, 2. अपाविषम, 2. अपाविषम, 2. अपाविषम, 3. विषम, 2. °विष्म, 3. विष्म, ... Mid, sing. 1. अपाविष, 2. अपाविष्ठाम, 3. अपाविष्ठाम, 3.

पाविष्ठ; du. 1. °विष्वहि, 2. °विषाधाम्, 3. °ताम्; pl. 1. °विष्महि, 2. °विद्वम्, 3. °विषतः — This is the only agrist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in स्रय, cf. § 489).

- 493. (6) The sis-aorist is active only, the corresponding middle being of the s-form. An example will suffix here. याः sing. 1. ग्र-यास्वम etc., quite like the inflection of the is-aorist.
- 494. (7) The sa-aorist. दिण: Act. sing. 1. श्रदिन्म, 2. ॰चस, 3. ॰चत; and so on, like an impf. of the a-conjugation. But in the mid. the grammarians prescribe the 1st. sing. श्रदिन्, and 2nd and 3rd du. श्रदिनाथाम् and ॰ताम.
- 495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.
- 496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding ξ to the root, which takes also the augment, and is usually strengthened, in some cases by guṇa, in others by vrddhi. After final आ is added ध्. Thus, नी, अनाधि: शु, अश्रावि: कृ, अनारि: वच, अवाधि: but दम, अद्भि: दुण, अद्धि: दा, अद्धि:

Lesson XLV.

Derivative or Secondary Conjugations.

497. Secondary conjugations are those in which a whole system of forms, more or less complete, is made from a derivative conjugation-stem, this whole system being usually connected with a certain definite modification of the original radical sense. These conjugations are: I. Passive. II. Intensive. III. Desiderative. IV. Causative. V. Denominative.

- 498. I. Passive. The present-system of the passive has been described; as also the peculiar 3rd pers. sing. used as aor. pass., the past pass. participle in त or न, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.
- 499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.
- 500. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. a. Radical आ and आ are reduplicated with आ, इ and ई with ए, अ and ऊ with आ; thus, वावह, दाधू, नेनी, श्रोश्चर. b. Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, चर्चर, सर्गुज. c. Sometimes the reduplication is dissyllabic, an i-vowel being inserted after the final consonant of the reduplicating syllable; thus, वरीवृत.—The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an ई is sometimes inserted between stem and ending.
- 501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix ख. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मृज्, समृज्यते
- 502. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native grammarians as simple roots. Thus जागृ, really intensive of गृ 'wake', is assigned to the root-class: pres. जागमि etc., du. जागृवस etc.; impf. 1. खजागर्म, 2. खजागर्, 3. खजागर्; du. खजागृव etc. So

also द्दिन, intens. of द्वा 'run', used as a present with the sense 'be poor'. निज् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. निनित्त, 3rd pl. निजिति.

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, until the drink', desid. until the 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes इष. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is इ if the root has an α-vowel, an i-vowel, or ऋ, and उ if the root has an u-vowel. Thus, আ, विद्यासित; नी, निनीषित; भू, बुभूषित; कृ, चिकोषित; भिद्, विभित्सित; तिज्, तितिज्ते

505. A number of roots form an abbreviated desiderativestem; thus, आप, ईप्सति; दा, दिलाति-

506. The conjugation in the present-system is like that of other a-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the is-form; thus, इप्प, ऐप्पियत; अतितिच्छ. The futures are made with the auxiliary vowel इ; thus, इप्पियति, इप्पितासि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, इप्सित 'it is desired to be obtained'; part. इप्पित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in आ being formed from the causative-stem; thus, धार्या चनार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धृ, अदीधरम, अवूभुवम. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्था, स्थापयति, श्रतिष्ठिपत्. 4. Both futures are made from the causative-stem, the auxiliary र replacing the final स्थ; thus, धार्यियति, धार्यितास्ति. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. श्रावित; fut. pass. part. (gerundive) तर्पयितय, स्थाप्य; inf. जोषयितुम; gerund साद्यत्वा, ॰स्थाप्य, ॰ग-मश्र (§ 310).

508. Causative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign u to the causatively strengthened root, the syllables আছ being omitted; thus, আর্থন. 2. The desiderative-stem is made by reduplication and addition of the syllables হ্য, of which the হ replaces the final আ of the causative-stem; thus, হিয়াব্যিঘনি, বিশাব্যাধনি. This is a rare formation.

509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign स, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त, मन्त्रस्त mantráyate; from कोर्ति, कोरीसित kīrtáyati. See § 76.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस 'penance, asceticism', तपस्रति 'practise ascetism'; from नमस्, नमस्रति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूर्यति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुनका-स्र्यति 'desire a son', from the poss. cpd. पुनकाम 'desiring a son'.

Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

I. Sanskrit-English.

Adjectives in -a form their feminine in $-\bar{a}$, unless otherwise stated.

akşa m., die, dice. aksan (aksi: 275) n., eye. agni m., fire; as n. pr., Agni, the god of fire. agnihotrin m., a kind of priest. agra n., front; tip, end. anga n., limb; body. angiras (253) m., certain mythical characters. añjali m., a gesture (Voc. 37). anu a., small; as n., atom. atas adv., hence. ati adv., across, past; in cpds, to excess. atithi m., guest. atra adv., here, hither. atha adv., then; thereupon. atharvaveda m., the fourth Veda. adas (asāu: 287) pron., that one; so-and-so. adya adv., to-day. adyatana adj., of to-day. adroha m., faithfulness. adharma m., injustice, wrong.

adhas adv., below, down. adhastāt adv., below; prep., w. gen., underneath. adhi adv., over, above, on. adhika a., additional; superior. adhīta part. of adhi-i. adhunā adv., now. adhvaryu m., priest who recites the Yajurveda. √ an (ániti: 429) breathe; — + pra breathe; live. an, before cons. a, negative prefix. anaduh (278) m., ox. anantaram adv., after, immediately afterward; as prep., w. abl., right after. anartha m., misfortune. anavadya a., faultless. anahilapāţaka n., n. pr., a city. anu adv., after, along, toward. anukūla a., favorable; as n., favor. anujñā f., permission. anurūpa a., suitable. aneka a., several.

anrta n., untruth. anta m., end; in loc., at last. antara a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 375, 4. andha a., blind. andhra m., n. pr., a people. anna n., food, fodder. anya (231) pron. adj., other. anyatra adv., elsewhere. anvañe (272) a., following. anvaya m., descendant, progeny. ap (277) f. pl., water. apara (233) pron. adj., hinder; other. api (190) adv., unto; further; as conj., also, even. apsaras f., heavenly nymph. abhaya n., feeling of safety; safety. abhi adv., to, unto. abhiprāya m., plan, design; view. abhyāsa m., study, recitation. amrta a., immortal; as n., nectar. ambā (273) f., mother. ayam same as idam. ari m., enemy. artha m., purpose; meaning; wealth. V arthaya (den.: arthayate) ask for (w. two acc.); +pra idem. aryaman (284) m., n. pr. V arh (arhati) deserve; have a right to; w. inf. (320), be able. alam adv., enough; very; w. instr., enough of, away with; w. dat., suitable for. ali m., bee. ava adv., down, off.

avaçya a., necessary. avasthā f., condition, state. avānc (272) a., downward. V lac (acnuté) acquire, obtain: -+ sam-upa idem. V 2ac (acnāti) eat; caus. (ācāyati) make eat, give to eat. açīti (332) num., eighty. acru n., tear. acva m., horse. acvin m. du., n. pr., the Acvins (the Indian Aids xoupoi). asta (332) num., eight. astādaça (332) num., eighteen. astāvincati (329,332) num., twentyeight. 11 (asti: 426) be, exist. 1/2as (ásyati) throw, hurl; — + abhi repeat, study, learn; -+ ni entrust; - + pra throw forward or into. asi m., sword. asura m., demon. asāu same as adas. asthan (asthi: 275) n., bone. asmad same as vayam; as stem in cpds, cf. 352, 4. ahan (ahar, ahas: 271) n., day. aham (223) pron., I. ahita a., disagreeable. aho excl., oh! ah! ahorātra n., a day and a night.

ā(130) adv., hither, unto; as prep., w. abl., hither from; until. ākāra m., form, figure. ākāça m., air, sky. ākrṣṭa part. of ā-kṛṣ. ākrānta part. of ā-kram.

āgamana n., arrival. ācāra m., "walk and conversation"; conduct; observance. ācārya m., teacher. ājñā f., command. ātman m., soul, self; often simple reflexive pronoun. ādi m., beginning; in cpds, cf. 375, 1. āditya m., sun. ādeça m., command, prescription. Vāp (āpnoti,āpnuté) acquire, reach; -+ ava, pra, or anu-pra, idem; + sam idem; finish. apad f., calamity. āpta part. of āp, trustworthy; fit. āyuşmant (263) a., long-lived. $\bar{a}vista$, part. of $vic + \bar{a}$, entered (by), i. e. filled (with). āçā f., hope. ācu a., swift. ācrama m., hermitage. $\sqrt{a}s$ (aste: 424) sit; caus. (asáyati) place; - + upa sit by; wait upon; reverence. āsana n., seat, chair. āharana n., bringing. āhāra m., food. āhuti f., oblation, offering.

vi (éti [-ité: 408]) go: - + adhi
mid., go over, repeat, read;
eaus. (adhyāpáyati) teach; - + anu follow; - + apa go away;
- + abhi approach; - + astam
(lit'ly go home) set (of the sun, etc.); - + ud rise; + upa approach; - + pra go forth; die.
icchā f., wish.

itara (231) pron. adj., other. itas adv., hence. iti adv., thus, so. ittham adv., in this way, so. idam (285-286) pron., this, this here. 1/idh, indh (inddhé: 444) kindle, light. indu m., moon. indra m., n. pr., the god Indra. indraprastha n., n. pr., Delhi. indrānī f., n. pr., a goddess. iyant (263) a., so great; so much. iyam fem. of idam. iva adv., postpos., as; like. V1is (iccháti: 109) wish, desire. isu m., arrow. iha adv., here, hither.

 $\sqrt{i}k$; (ik; ate) see, behold; -+upa neglect; -+prati expect. idrc, f. -i, a., such. $\sqrt{i}c$ (i; te: 422) rule, own (gen.). i; cvara m., master; lord; rich man.

ucchrita part. of ud-çri, high.
ud adv., up, up forth or out.
udañc (272) a., northward.
udadhi m., ocean.
udaya m., rise.
udara n., belly.
udyata part. of ud-yam, ready.
udyāna n., garden.
udyoga m., diligence.
udyogin a., diligent, energetic.
upa adv., to, toward.
upanayana n., initiation.
upaniṣad f., certain Vedic works.
upabhoga m., enjoyment.

upavīta n., sacred cord of the three higher castes. upānah (249) f., sandal, shoe. ubha a., du., both. uras n., breast. uru, f. urvī, a., wide. urvaçī f., n. pr., an Apsaras. usas f., dawn; as n. pr., Usas, goddess of the dawn.

Vr (recháti: 109) move; go to; fall to one's lot, fall upon; caus. (arpáyati) send; put; give. rksa m., bear. rgveda m., the Rigveda. rc f., verse of the Rigveda; in pl., the Rigveda. rna n., debt. rtvij m., priest. rsi m., seer.

eka (231) num., one; pl., some; $eke \cdot \cdot \cdot eke$, some $\cdot \cdot$ others. ekadā adv., once upon a time. ekādaça (332) num., eleven. ekādaça (334) a. eleventh. etad (231) pron., this, this here. eva adv., just, exactly. evam adv., so, thus. esa same as etad.

ostha m., lip.

āuṣadha n., medicine.

ka (232) pron. 1. interrogative, kalyāna n., advantage; salvation. who, what; kim w. instr., cf. kavi m., poet. note on p. 89. — 2. indefinite, kāṇa a., one-eyed. adj. and subst., chiefly w. parti- kānti f., charm; grace.

cles ca, cana, cid, api, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).

kata m., mat.

kantaka m., thorn, enemy.

kantha m., neck.

kanva m., n. pr.

katham adv., how?

/kathaya (den.: katháyati) relate,

 $kad\bar{a}$ adv., when? -+cana, cid, api, at some time, ever; often w. neg.

kanistha a., youngest.

kanīyas a., younger.

kanyā f., daughter, maiden.

kapi m., monkey.

kapota m., dove.

/ kamp (kámpate) tremble.

kara m., hand; trunk (of elephant);

ray; toll, tax.

karin m., elephant.

karuna a., lamentable.

karna m., ear.

karty m., doer, maker (202); author.

karman n., deed; ceremony; fate. V kal + sam (samkaláyati) put together, add.

kalaha m., quarrel.

kalā f., crescent.

kalinga m., n. pr., a people.

kaliyuga n., the "Iron Age" of the world.

kāma m., desire, love; as n. pr., the god of love. kāmadugha a., granting wishes; as f. subst., sc. dhenu, the fabulous Wonder-cow. kāmaduh a., idem. kāya m., body. kāraņa n., reason, cause. -kārin a., causing, making. kārya n., business, concern. kāla m., time. kālidāsa m., n. pr., a poet. kāvya n., poem. kāçī f., n. pr., a city, Benares. kāstha n., fagot; wood. kāsthamaya a., made of wood. kim neut. of ka; w. tu, however. kiyant (263) pron. adj., how great? kīrti f., glory. kutas adv., whence? why? kutra adv., where? whither? kunta m., spear. V kup (kupyati) be angry (gen. or dat.). kumāra m., boy, prince. kuçala a., able; clever; learnèd. V1kr(karóti, kuruté: 394-5) make, do, perform; -+adhi put at the head, make ruler over (loc.); -+apa do evil to, harm (gen., loc., acc.); $-+apa-\bar{a}$ pay; -+ alam prepare, adorn; -+ āvis (āvişkaroti) make known, exhibit; -+upa do good to, benefit (gen., loc.); — + tiras (tirask.) hide; blame; -+ puras put at the head; -+prati pay, recompense, punish (acc. rei, krodha m., anger.

gen., dat., or loc. pers.); -+ prādus make known or visible; -+sam (395) prepare, adorn. √2kr (kiráti) strew, scatter; — + vi, idem. 1/ krt (krntáti: 110) cut, cut off; - + ava idem. kṛti f., work (literary). krtrima a., adopted. krtsna a., whole, entire. krpana a., poor; niggardly. kṛpā f., graciousness, pity. \sqrt{krs} (kársati) draw; — + \bar{a} draw on or up; — (kṛṣáti) plough. kṛṣi f., agriculture. kṛṣīvala m., husbandman, peasant. krsna a., black; as m., n. pr., the god Krsna. √ klp (kálpate) be in order; tend or conduce to (dat.); caus. (kalpáyati, -te) ordain, appoint. ketu m., banner. keça m., hair. kāilāsa m., n. pr., a mountain. koți f., peak; point, tip. kopa m., anger. koşa m., treasure; treasury. kāunteya m., n. pr. kāusalyā f., n. pr. v kram (krámati, krámate: 134) step; — + ati pass beyond; transgress; pass (of time); - $+ \bar{a}$ stride up to, attack; — + nis go out. √ krī (krīņāti, krīņīté) buy. krīdā f., game, sport. / krudh (krúdhyati) be angry (gen. or dat.).

kva adv., where? whither? + cit sometimes, ever.

kṣaṇa m. n., moment; time.

ksatriya m., warrior, man of the second caste.

ksaya m., decay, destruction.

v ksan (ksanóti, ksanuté) hurt, wound.

v kṣal (kṣālayati) wash; — + pra idem.

kṣātra a., suitable for Kṣatriyas. 1/2ksi (ksinóti) destroy.

kşitipa m., king.

V kṣip (kṣipāti) hurl, throw.

kṣīṇa part. of 2kṣi, reduced, decayed, ruined.

ksīra n., milk.

ksudra a., little, small.

ksudh f., hunger.

ksetra n., field.

Vkhan (khanati) dig. khara m., ass.

gangā f., n. pr., the Ganges. gaja m., elephant. V gaņaya (den.: gaņāyati) number, count; - + ava despise. gati f., gait; course. gandha m., odor, perfume. gandharva m., a Gandharva, one of a band of celestial singers. Vgam (gácchati: 100) go; — + anu follow; -+abhi visit, attend; -+ava understand; -+astamgo down, set (cf. i + astam); — $+ \bar{a}$ come; - + ud rise; -+ nis come forth; proceed from; ghata m., pot, vessel.

- + sam (mid.) come together, meet (instr.).

garīyas comp., very honorable.

 $\sqrt{2g\bar{\alpha}}$ (gåyati) sing.

gāndharva, f. -ī, a., in the manner of Gandharvas.

 \sqrt{gah} (gahate) plunge; — + ava dive or plunge under (acc.).

gir f., voice, song. giri m., mountain.

gīta n., song; singing.

guna m., quality, excellence.

guru m., teacher.

V guh (gūhati: 101) hide, conceal; caus. (gūháyati) idem.

guhā f., cave.

grha n., house.

grhastha m., householder, head of family.

grhya a., domestic.

go (209) m., f., bull, steer, cow; as f., fig., speech.

gotva n., ox-nature, stupidity. gopa m., cowherd, shepherd; guardian.

1/gopāya (den.: gopāyati) be keeper; guard.

gāurava n., weight; dignity.

√ granth (grathnáti) string together; compose.

grantha m., literary work, book. V grah (grhņāti, grhņīté) receive, seize; - + ni hold, restrain,

check; - + prati take. grāma m., village.

grāsa m., bite, mouthful.

ghāsa m., fodder, hay. ghrta n., clarified butter; ghee. √ghrā (jighrati: 102) smell.

ca encl. coni., and, also, TE, -que; sometimes = if. cakra n., wheel. /caks (caste: 421) see, behold; $-+\bar{a}$ relate; call, name; -+ vi-ā explain. caksus n., eye. catur (332) num., four. caturtha, f. -ī, a., fourth. caturdaça (332) num., fourteen. catuspad (282) a., quadruped. catvārincat (332) num., forty. candra m., moon. candramas m., moon. V cam, used only with ā (ācāmati), sip; rinse the mouth. camatkāra m., astonishment. Vcar (cárati) go, wander; graze (of cattle); tr., perform, commit; $-+\bar{a}$ perform, complete, do; $-+sam-\bar{a}$ idem; -+ud caus. (uccāráyati) pronounce, say. -cara a., moving, going. carana m., n., foot, leg. carita n., behavior, life. carman n., hide, skin; leather. carmamaya a., leathern. Veal (cálati) stir; — + pra move căturmăsya n., a certain sacrifice. cāmīkara n., gold. cāra m., spy. căru a., beautiful. \sqrt{ci} (cinoti, cinuté) gather; -+|jaras| (280) f., old age.

nis or vi-nis decide, conclude; +pra gather; -+vi idem; -+ sam collect. citta n., notice; thought; mind. V cint (cintáyati) consider. ciram adv., long, a long time. V cud+pra in caus. (pracodáyati). impel. V cur (coráyati) steal. cūdā f., top-knot, scalp. ced adv., postpos., if. √ cest (cestati, -te) stir, be alive. cāulukya m., n. pr., a people. 1/cyu (cyávate) totter, fall; -+vi fall away.

chattra n., umbrella. chāyā f., shade. V chid (chinátti, chinddhé) cut, cut off; -+ava idem; $-+\bar{a}$ take away, remove; -+ud exterminate.

jagat n., that which moves; men and beasts; the world. y jan (jäyate: 155; janáyati) trans. (jandyati and active forms) beget, produce; intrans. (jäyate and middle forms) be born (mother in loc.), arise, spring up; -+ud(ujjāyate) be born, arise (abl.); -+pra or sam idem. on, march; -+pra-vi, tr., move, jana m., man; pl., and coll. in sing., people, folks. janaka m., father. jananī f., mother. janman n., birth, existence. jaya m., victory.

jarā (280) f., old age. jala n., water. Vjalp (jálpati) speak; chat. i jāgaraya (caus.) awaken. jāti f., birth; caste; kind. jāmātr m., son-in-law. jāyā f., woman, wife. jāla n., net. Vji (jáyati) trans. and intrans., conquer, win; $-+par\bar{a}$, mid., be conquered (cf. in Voc. 9). jina m., n. pr., a name of Buddha. jihvā f., tongue. / jīv (jīvati) live. jīvita n., life. juhū f., spoon, esp. sacrificial spoon.

jetr m., conqueror, victor.

-jña a., knowing.

V jñā (jānāti, jānītė: 403) know;

— + anu permit; — + ā caus.

(ājñāpáyati) command; — + vi

recognize.

jñāna n., knowledge; insight. jyā f., bowstring.

jyeṣṭha (340) a., best; oldest.
jyotiṣa n., astronomy; astronomical text-book.

jyotis n., light; star; heavenly body.

ta (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article. takṣaçilā f., n. pr., Taxila, a city. V taḍ (tāḍdyati) strike, beat. taḍāga m., pond. taḍit f., lightning. taṇḍula m., rice.

tatas adv., thence, therefore; thereupon.

tatra adv., there, thither.

tathā adv., in that way, so.

tad nom. and acc. s. n. to ta; as adv., therefore.

tadā adv., then.

tadyathā adv., namely, to wit.

v tan (tanóti, tanuté), tr., stretch, extend; perform (a sacrifice); — + ā cause, bring about; — + pra extend.

\(\tap \) (t\u00e4pati, -te), tr. and intr.,
burn; pain; in pass., suffer, do
penance.
\(
\text{Periods}
\)

\(\text{perance}
\)

\(\text{tap (t\u00e4pati, -te)}, \text{ tr. and intr.,}
\(\text{top unit}
\)

\(\text{top (t\u00e4pati, -te)}, \text{ tr. and intr.,}
\(\text{top unit}
\)

\(\text{top (t\u00e4pati, -te)}, \text{ tr. and intr.,}
\)

\(\text{top unit}
\)

\(\text{t

tapas n., heat; self-torture.

tapasvin a., practising ascetism; as m., ascetic.

V tam (tāmyati: 131) be sad.

taru m., tree.

taruņa, f. -ī, a., young, delicate. tasthivāns pf part. of sthā; as n., the immovable.

tādrç a., such.

tālu n., palate.

tāvant adj., so great, so much; tāvat as adv., so long, so much; often concessive, like done, doch. tiraskarinī f., veil.

tiryañe (272) a., going horizontally; as subst., animal.

tilaka m., ornament (often fig.). tīra n., bank, shore.

tīrtha n., bathing-place; place of pilgrimage.

tīvra a., great, strong, violent. tu conj., but, however. \(\triangle tud \) (tudáti) push; strike.

√tul (toláyati) weigh.

in (w. instr.). Vtr (tárati) cross over; -+ ava descend; +ud emerge; -+prain caus. (pratāráyati), deceive. $trt\bar{\imath}ya$, f. $-\bar{a}$ (335), a., third. Vtrp (trpyati) satisfy oneself. trṣṇā f., thirst, desire. tejasvin a., courageous. V tyaj (tyájati) leave, abandon; + pari leave off, give up. trayodaça (332) num., thirteen. tri (332) num., three. trincat (332) num., thirty. triloka n., $-k\bar{\imath}$ f., the threefold world. trivit a., triple, threefold. tricirsan a., three-headed. tristubh f., name of a metre. tryaçīti num., eighty three. tva stem of pron. of 2d pers. (226; cf. 352, 4). tvad so-called stem of pron. tva. tvastr m., n. pr., a god, Tvastar. y dańę (dácati) bite.

danstrā f., tooth. daksa m., n. pr. dakşina a., right-hand; southern. danda m., stick; punishment. √dandaya (den.: dandáyati) punish. dadhan (dadhi: 275) n., curds. $dadhya\tilde{n}c$ (weakest - $dh\bar{\imath}c$) m., n. pr.√dam (dāmyati: 131) control; caus. (damáyati) tame; compel. dayā f., compassion, pity. daridra a., poor. darçana n., philosophical system. dussanta m., n. pr.

1/tus (túsyati) rejoice, take pleasure | daça (332) num., ten. daçaratha m., n. pr. dasta part. of danc. V dah (dahati) burn. V 1dā (dádāti, dattė: 436) give; in caus. (dāpāyati) make give or pay; $- + \bar{a}$ take (312); - + praentrust; give in marriage. v 2dā (dyáti: 132) cut. dātr m., giver; as adj. (204), generous. dāna n., gift, present; generosity. dānava m., demon. dāsa m., slave, groom. dāsī f., female slave, servant. dina n., day. div (277) f. (rarely m.), sky. divasa m., day. divya a., heavenly, divine. √ dic (dicáti) show, point out; — $+ \tilde{a}$ command; - + upa teach, instruct. die f., point, cardinal point; quarter, region; direction. √ dih (dégdhi: 428) smear. dīrgha a., long; — am adv., afar. dīrghāyus a., long-lived. 1/dīv (dīvyati) play. V du (dunôti), intr., burn, feel distressed; tr., distress (acc.). duḥkha n., misery; misfortune. dugdha n., milk. durjana m., scamp, rogue. durdaçã f., misfortune. durlabha a., hard to find or reach; difficult. V duş (düşyati) be defiled. dusprayukta a., badly arranged.

dus insep. prefix, bad; hard. 1/ duh (dógdhi, dugdhé: 428) milk. duhitr f., daughter. dūta m., messenger, envoy. \sqrt{dr} in caus. $(d\bar{a}r\dot{a}yati) + vi$ tear open. 1'drc (127) see; cans. (darcayati) show; pass. (drcyáte) seem, look. drc f., look, glance; eye. deva m., god; f. -ī, goddess; queen. devakī f., n. pr. devakula n., temple. devatā f., divinity, deity. deca m., region, land. dāiva, f. -ī, divine. dosa m., fault. dyutí f., brilliancy. dravya n., property; object. drastr m., seer; author (of Vedic hymns, etc.). 1/dru (drávati) run. V druh (drúhyati) be hostile, offend. dva (332) num., two. dvāhstha m., doorkeeper. dvār f., door, gate. dvija m., Aryan. dvijāti m., Aryan. dvitīya (335) a., second. dvipad (282) a., biped. V dvis (dvėsti, dvistė) hate; - + pra hate extremely. dvis m., enemy. dvis adv., twice. dvīpin m., panther.

dhana n., money, riches. dhanin a., wealthy.

dhanus n., bow. dharma m., right; law; virtue. V 1dhā (dádhāti, dhatté: 435) put, place; - + api close, cover, keep shut; $-+\bar{a}$ put on; mid., receive; $-+sam \cdot \bar{a}$ lay or place on; - + ni lay down; - +pari in caus. (-dhāpāyati), make put on, clothe in (two acc.); -+ vi arrange, ordain; -+ sam put together, unite; lay ou. / 2dhā (dháyati: 126) suck. dhātr m., creator. dhānya n., grain. dhārmika a., right, just. √dhāv (dhāvati) run; — + anu run after. dhāvana n., running; course. dhī f., understanding, insight. dhīmant a., wise, prudent. dhīra a., steadfast, firm, brave. v dhū (dhunóti, dhunuté: 391), shake. √dhr in caus. (dhāráyati) bear. dhrti f., firmness; courage. dhenu f., cow. dhāirya n., steadfastness. √ dhyā (dhyāyati) think, ponder.

na adv., not; with opt., cf. 207.

nakṣatra n., lunar mansion.

nagara n., -ī f., city.

nadī f., river.

p/nand (nándati, -te) + abhi rejoice in, greet joyfully (acc.).

p/nam (námati), intr., bow, bend;

tr., honor, reverence (acc.).

namas n., honor, glory.

nara m., man (vir and homo).

naraka m., hell. narmadā f., n. pr., a river in India. nala m., n. pr. nava a., new. nava (332) num., nine. navati (332) num., ninety. navadaça (332) num., nineteen. navīna a., new. Vnaç (náçyati) perish; - + vi | netr m., leader. perish; disappear. Vnah (náhyati) bind; - + sam gird, equip oneself. nāga m., snake. nāṭaka n., drama, play. nāman n., name; nāma adv., by name. nārī f., woman, wife. nālī f., pipe, conduit. nāça m., destruction. ni adv., down; in, into. nitya a., constant; daily; -am as adv., always, daily. nideca m., command. /nind (nindati) blame. nipuņa a., shrewd, skilled. niyata, part. of ni-yam, ordained, fixed, permanent. nirdaya a., pitiless. nirvrti f., contentment, happiness. nis adv., out, forth. niccaya m., decision, certainty. √nī (náyati; caus. nāyáyati) lead, guide; - + apa lead away; -+ ā bring; — + upa introduce, consecrate, initiate; - + nis bring to an end, determine, settle; - + pari lead about; marry. nīca a., low.

nīti f., conduct of life; ethics, politics.

nīruj a., healthy, well.

nīlakaṇṭha m., n. pr.

Vnṛt (nṛtyati) dance.

nṛta n., dance, dancing.

nṛpa m., king.

nṛpati m., king.

netṛ m., leader.

netra n., leading-rope, cord; eye.

nāu f., ship.

nyañc (272) a., low.

nyāya m., logic.

nyāyya a., right, proper.

paksa m., wing, side; party. paksin m., bird. panka n., mud, bog. 1/pac (pácati) cook. pañca (332) num., five. pañcadaça (332) num., fifteen. pañcapañcaça (334) a., fifty-fifth. pañcăçat (332) num., fifty. V pat (pātáyati) split open. patu a., skilled. path (pathati) recite, read. paņi m. pl., n. pr., certain demons. paṇḍita m., learned man; pandit. V pat (pátati) fall, fly; -+udfly up. pati (274) m., lord, master; husband. pattra n., leaf, letter. patnī f., wife, consort. pathi same as panthan. pathya a., wholesome. pad (282) m., foot. V pad (pádyate) go; — + vi-ā in caus. (vyāpādáyati) kill; -+

nis (nispádyate) grow, arise from (abl.); -+pra flee for refuge to (acc.). pada n., step; place. padma m. n., lotus. panthan (278) m., road, path. payas n., milk. para (233) a., chief, highest; other. paramātman m., the world-spirit. paraçu m., axe. parā adv., to a distance, away. pari adv., round about, around. parivrāj (247, 2) m., wandering ascetic. parisad f., assembly. parvata m., mountain. V palāy (pálāyate: cf. p. 116, note) flee. V paç (páçyati: 127) see. paçu m., beast. paccāt adv., behind (w. gen.). V1pā (pibati: 102) drink; caus. (pāyāyati) give to drink, water. $\sqrt{2p\bar{a}}$ $(p\bar{a}ti)$ protect; caus. $p\bar{a}l\dot{a}$ yati) idem. pāṭaliputra n., n. pr., the city Patnā. pātha m., lecture, lesson. pāņi m., hand. pāņini m., n. pr. pāṇḍava m., descendant of Pāṇḍu. pātaka n., crime, sin. pātra n., pot, vessel. pāda m., foot; quarter; ray, beam. pāpa a., bad; as n. subst., sin. pārthiva m., prince. pārvatī f., n. pr. pālana n., protection. pāça m., noose, cord, snare.

pācupālya n., cattle-raising. pitr m., father; du., parents; pl., Manes. /pis (pinásti) grind, crush. l' pī same as pyā. pīna part. of pī, fat. / pīd (pīdáyati) torment, vex. pums same as pumāns. punya a., meritorious, holv, auspicious; as n., merit. putra m., son; -trī f., daughter. punar adv., again, but. pumāis (279) m., man, male. pur f., city. purā adv., earlier, formerly. purāņa, f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc. purușa m., man (homo). purūravas m., n. pr., Purūravas. purohita m., domestic priest. pulinda m., n. pr., a tribe in India. /puş (puṣṇāti) make increase or grow. puşta part. of pus, stout, fat. puspa n., flower. pustaka n., book (manuscript). √pū (punāti, punītė) clean. V pūj (pūjáyati) honor. pūra m., flood, high-water. pūru m., n. pr. pūṣaṇ (284) m., n. pr., Pūṣan, the Sun-god. prthivi f., earth, ground. prthu a., broad, wide. prthvī f., earth. prthvīrāja m., n. pr. V 1pr (piparti) fill. posaka m., supporter, maintainer. pāutra m., grandson. pāura m., citizen. √pyā (pyāyate) swell, get stout. pra adv., forward, forth. prakācin a., bright, glistening; act., illuminating. /prach (precháti) ask, ask about. prajā f., creature, subject. prati adv. and prep., back, back again; towards (postpos., w. acc.). pratikūla a., unfavorable. pratyañc (272) a., backward, westward. pratyaham adv., daily. V prath in caus. (pratháyati), spread; proclaim. prathama (335) a., first. prabhāva m., might, power. prabhūta a., much; many. pramatta a., careless. prayāga m., n. pr., Allahābād. prayukta part. of pra-yuj. prayoktr m., arranger, user. pralaya m., destruction. praçna m., question. prasanna, part, of pra-sad, welldisposed. prahāra m., stroke, shot; wound. prānc (272) forward, eastward. prāna m., often pl., breath, life. prăņin m., living creature. prātar adv., early, in the morning. prāyaçcitta n., penance, expiation. prāyena adv., commonly. prāsāda m., palace. priya a., dear. priyakarman a., kind. priyavāc a., saying pleasant things, | brahmán (a personification of brd-

sociable. priyavādin a., idem. √prī (prīṇāti, prīṇīté), act., delight; mid., rejoice; caus. (prīnáyati), make glad, please. \sqrt{plu} (plávate) + ā drench.

phala n., fruit, reward. phalavant a., fruitful.

y bandh (badhnāti, badhnīté) bind; entangle, catch; join; compose. bandhu m., relative. bala n., strength, might. balavant a., strong, mighty. balistha a., strongest. bahu a., much, many. bāla a., young; as m., child, boy; f. $-\bar{\alpha}$, girl. bāspa m., tear, tears. bāhu m., arm. bindu m., drop. buddha part. of budh, awakened; enlightened. buddhi f., prudence, intelligence. buddhimant a., prudent. V budh (bódhati, -te; búdhyati, -te), wake: know. budha m., wise man, sage. brahmacarya n., life of holiness, esp. religious studentship. brahmacārin a., studying sacred knowledge; as m., Brāhman student. bráhman n., devotion; sacred word (of God); sacred knowledge; world-spirit.

hman) m., the supreme All-Soul; bhāṣā f., speech, language. Brahma, the Creator. brahmahan (283) m., killing a / bhiks (bhiksate) beg, get by beg-Brāhman. brāhmaņa m., priest, Brāhman. V brū (bravīti, brūté), speak, say;

-+pra explain, teach, announce; / bhid (bhinátti, bhinddhé) split.

-+vi explain, announce.

bhakta a., devoted, true. bhakti f., devotion; honor. 1/bhaks (bhaksayati) eat. bhaksana n., eating. bhagavant a., honorable, blessed. 1/bhaj (bhájati, -te) divide; - +vi distribute.

v'bhañi (bhanákti) break, destroy. bhadra a., good, pleasant; as n., fortune.

bhaya n., fear.

bharatakhanda m., n. pr., India. bharty m., supporter; preserver; lord, master; husband.

bhava m., n. pr., a name of Civa. bhavant, f. bhavatī; in voc. bhos, f. bhavati; used in respectful 2nd person. Cf. § 264.

bhasman n., ashes.

v bhā (bhāti) gleam, glance; + \bar{a} or vi idem.

bhāga m., part, piece, share. -bhāj a., sharing.

bhānu m., sun.

bhāra m., burden.

bhāryā f., wife, woman.

V bhāş (bhāṣate) speak; — + prati answer (acc. of pers.); -+samconverse.

bhāsvant a., shining, brilliant.

ging.

bhiksā f., alms.

bhiksu m., beggar; ascetic.

√bhī (bibhéti) fear; in caus. (bhīsáyate, bhāyáyate) terrify.

v 2bhuj (bhunákti, bhunkté) eat, enjoy; caus. (bhojáyati) feed: -

+upa enjoy. -bhuj a., enjoying.

bhujyu m., n. pr., a Vedic person. bhuvana n., world.

√ bhū (bhávati, -te) become; be. exist; - + abhi overpower;

- + pari despise; - + pra arise; be mighty, rule; valere.

bhū f., earth, ground.

bhūta part. of bhū; as n. subst., being, creature.

bhūti f., prosperity, blessing.

bhūbhuj m., king.

bhūbhrt m., king; mountain. bhūmi f., earth, ground, land.

address instead of pronoun of bhūyas (340) comp. adj., more; -yas adv., mostly.

bhūsana n., ornament.

y bhr (bhárati, -te) support (lit. and fig.).

bhrgukaccha n., n. pr., Baroch, a holy place in India.

bhrtaka m., servant.

bhrtya m., servant.

bhream adv., greatly, much.

bheka m., frog.

bhoga m., enjoyment.

bhojana n., meal.

bhos see bhavant.

V bhram (bhrāmyati: 131) wander
about, flit; — + pari idem.

bhrātr m., brother.

bhrū f., eyebrow.

maksikā f., fly, gnat. maghavan (270) m., Indra. $\sqrt{maij}(maijati)$ sink; -+ni id em. mani m., jewel. mati f., mind. matimant a., shrewd, prudent. matsya m., fish. mathi same as manthan. mad called stem of aham; cf. 352, 4. Vmad (mādyati) get drunk; -+ pra be careless. madhu n., honey. madhuparka m., sweet drink. madhulih m., bee. madhya a., middle; as n., middle; waist. /man (mányate; manuté) think, suppose; -+sam honor. manas n., mind. manusya m., man (homo). manoratha m., wish. manohara a., agreeable; entrancmantra m., sacred text; spell, charm. mantrin m., minister; councillor. v manth (mathnáti) stir. manthan (278) m., stirring-stick. mandara m., n. pr., a mountain. marana n., death. marut m., wind; pl., n. pr., the Storm-gods.

mastaka n., head. mahant (261) a., great. mahānasa n., kitchen. mahārāja m., great king. mahisa m., n. pr. mahisī f., queen. V 1mā (māti; mimīté: 438) measure; -+ nis work, create. mā adv. and conj., not; used in prohibitions, etc., like Lat. ne, greek µή; cf. 195. māħsa n., flesh. mātr f., mother. mādhurya n., sweetness. mānava m., man (homo). mānasa n., sense; understanding. mānusa, f. -ī, human. mārga m., road, way, street. mālā f., garland. māsa m., month. mitra n., friend. mitradruh (249) a., friend-betraying. mīna m., fish. /mīl (mīlati) wink; + ni close the eyes. muktā f., pearl. mukti f., salvation, deliverance. mukha n., mouth, face. mukhya a., principal, first. / muc (muñcáti: 110) free, release; muktvā, without (312). V mud (módate) rejoice; — + anu allow. muni m., sage; ascetic. V muş (muşnāti) steal, rob. musala m. n., club, pestle. y muh (mühyati) be confused or dazed or stupid.

mūrdhaga a., on the head. mūrdhan m., head. mūla n., root. \sqrt{mr} (mriyáte: 155) die; caus. (māráyati) kill. mrga m., wild animal; gazelle. v/mrgaya (den.: mrgayate) hunt for, seek. mrgayā f., chase, hunting. \sqrt{mrj} ($m\dot{a}rsti$: 423) rub, wipe; caus. (mārjāyati) rub off, polish; -+apa, pari or pra, wipe off. mrta, part. of mr, dead, fallen. mrtyu m., death. mrd f., earth, dirt. mekhalā f., girdle. megha m., cloud. moksa m., deliverance; salvation. moha m., infatuation.

ya (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff. √yaj (yájati, -te) sacrifice (acc. pers., instr. rei); caus. (yājáyati) make to sacrifice, offer sacrifice for (acc.). yajus n., sacrificial formula, text. yajña m., sacrifice. yajñiya a., suitable for sacrificing. /yat (yatate) strive after (dat.). yatas adv., whence; wherefore. yati m., ascetic. yatna m., exertion. yatra adv., where, whither. yathā adv., in which way; as. yadā adv., when, if. yadi adv., if. Vyam (yácchati: 100) furnish, give; ratna n., jewel.

Perry, Sanskrit Primer,

-+ud undertake; -+ni ordain, fix, appoint. yamunā f., n. pr., the river Jumna. yavana m., Greek, barbarian. yaças n., glory, fame. yasti f., stick, staff. 1/yā (yāti) go; with abstracts, come into such and such a state; $-+\bar{a}$ approach. yātrā f., march, journey; support. yāma m., watch of the night. yāvant a., how much or many; yāvat as adv., as long as, while; as soon as. yuga n., age of the world. yugma n., pair. /yuj (yunákti, yuňkté) join, yoke, harness; caus. (yojdyati) idem; -+ni place, appoint, establish; -+ pra arrange; use. yuddha n., battle. /yudh (yúdhyate) fight (instr.). yuvati f. to yuvan. yuvan (269) a., young; f. yuvati. yuşmad called stem of yūyam; as stem in cpds. (352, 4.), you. yūpa m., sacrificial post. yūyam (226) pron., you. Vraks (ráksati) protect. raksana n., protection.

Vraks (rákṣati) protect.

rakṣana n., protection.

rakṣitṛ m., protector.

Vrac (racáyati) arrange, compose
(a literary work).

rajju f., cord.

Vrañj + anu (anurájyati, -te) be
inclined or devoted to (loc.).

rana m. n., battle.

ratna n., jewel.

ratha m., wagon. rathyā f., street. \sqrt{rabh} (rábhate) grasp; — + \bar{a} | $r\bar{a}i$ (277) m., rarely f., possessions. take hold on, begin. Vram (rámate) amuse oneself; -+ vi (virámati) cease (abl.). racmi m., ray; rein. rasa m., taste, feeling. rasavant a., tasteful. rākṣasa m., demon. √rāj (rājati, -te) direct, rule; shine; be illustrious. rājan m., king. rājya n., kingdom. rātri f., night. $\sqrt{radh(radhnoti)}$ succeed; — + apa do wrong. rāma m., n. pr., a hero. rāmāyana n., a noted poem. rāvaņa m., n. pr., a demon. rāçi m., heap. Vru (rāúti: 410) cry, scream; -+ vi idem. Vruc (rócate) please (dat., gen.). ruj f., sickness, disease. vrud (róditi: 429) weep. ruddha, part. of rudh, besieged, surrounded; suffused. √rudh (ruṇáddhi, runddhé) obstruct, check, besiege; - + upa besiege. rudhira n., blood. √ruh (róhati) rise, spring up, grow; caus. (rohdyati, ropdyati) make rise or grow, plant; -+ ava descend; $- + \bar{a}$ climb, mount, ascend; -+ pra grow up. rūksa a., harsh, rough.

rūpa n., form, beauty. rūpaka n., gold-piece. wealth.

rohinī f., n. pr. laksa n., a hundred thousand. laksmī (276) f., goddess of fortune. 1'lag (lágati) attach, hang, cling. laghu, f. -ghu or -ghvī, a., light; small, little. lankā f., n. pr., Ceylon. Vlap (lápati) prate; - + vi complain. 1/labh (labhate) receive, take; caus. (lambháyatí) make receive, give. lalāta n., forehead. lavana n., salt. lāngala n., plough. lābha m., acquisition, gain. V likh (likháti) scratch, write. Vlip (limpáti) smear. V lih (lédhi, līdhé: 427) lick; -+ ava idem. Vlunth (luntháyati) + nis rob. Vlup (lumpáti) break to pieces; devastate; plunder. V lubh (lubhyati) covet (dat., loc.). lekhana n., writing, copying. loka m., world; sing. and pl., people. lobha m., desire, avarice. loman n., hair. loha n., metal; iron.

vança m., race, family. vakra a., crooked, bent. vaksas n., chest, breast. Voac (vákti: 415) speak, say; name; caus. (vācāyatī) make (a written leaf) speak, i. e. read. vanij m., merchant. vatsa m., calf. √vad (vádati) speak, say; -+ abhi in caus. (abhivādayati) greet; -+vi (mid.) dispute, argue. vadha m., killing, murder. vadhū f., woman; wife. vana n., woods, forest. vanavāsin a., forest-dwelling. Vand (vándate) greet, honor. 1/vap (vápati) scatter; sow. vapus n., body; figure. vayam (223) pron., we. vayas n., age. 1vará m., suitor, bridegroom. 2vára m., choice, privilege; favor. 3vara a., best; better (w. abl.: than). varāha m., boar. varuna m., n. pr., a god. varna m., color; caste. describe, Vvarnaya (varnáyati) portray. vartin a., abiding, being. varşa n., year. vallabha a., dear. Vvaç (vásti) wish. Vvas (vásati) dwell; — + ni inhabit, dwell; -+ pra go away on a journey; — + prati inhabit. vasati f., dwelling. vasu n., wealth, money. vasudeva m., n. pr.

vastra n., garment. Vvah (váhati) tr., carry, bear; intr., proceed; flow; blow. $v\bar{a}$ encl., or. vāc f., voice; word. vācya a., blameworthy, culpable. vāņijya n., trade. vāta m., wind. vānaprastha m., a Brāhman in the third stage of his life. vāpī f., cistern. vāyasa m., crow. vāyu m., wind. vāri n., water. vi adv., apart, away, out. vinça (334) a., twentieth. vincati (332) num., twenty. vincatitama (334) a., twentieth. vikramāditya a., n. pr., a king. \sqrt{vij} (vijáti) tremble; — + ud in caus. (udvejáyati) terrify. vitta n., possessions; wealth. Vvid (vétti; véda: 416-417) know, consider; caus. (vedáyati) inform (dat.); -+ni caus., idem. V 2vid (vindáti, -te) find, acquire. -vid a., knowing. vidyā f., knowledge, learning. vidvāns a., knowing, wise. vidvista pass. part. of vi-dvis, detested. vidhi m., rule, fate; Brahma. vidheya a., obedient. vinaya m., obedience. vinā prep., without (with instr. or acc., often postpos). vipāka m., ripening; recompense. vipra m., Brāhman.

reaching; omnipresent, mighty. vivāha m., wedding, marriage. vivekin a., shrewd.

Vviç (viçáti) enter; — + sam-ā approach; - + upa seat oneself; -+pra enter, penetrate. vic m. pl., people; the Vaicyacaste.

vicista part. of vi-çis, excellent, remarkable.

vicruta part. of vi - cru, famous. viçva (231) a., all (Vedic). viçvāsa m., trust, confidence. vişa n., poison.

vișnu m., n. pr., a god. vihaga m., bird.

vihita part. of vi-dhā, ordained. Vlvr (vrnoti, vrnuté) cover, surround; $-+\bar{a}$ cover; $-+apa-\bar{a}$ open; -+vi explain; manifest;

V2vr (vrnītė; varáyati, -te) choose, select.

vrka m., wolf. vrksa m., tree.

-+sam shut.

Vvrt (vártate) turn; exist, subsist, be, become; -+ni return home; -+ pra get a-going, break out, arise; continue; caus. (act.) continue (trans.).

vrtta n., conduct.

vrttānta m., state of affairs; news.

vrtra m., n. pr., a demon. vrddha part. of vrdh, old. V vrdh (várdhate) grow; (vardháyati, -te) make grow; bring up.

vibhu, f. -bhvī, a. pervading, far- | vṛṣ (várṣati) rain, give rain: fig., shower down; overwhelm. veda m., science, knowledge; esp. sacred knowledge, holy writ. vedanā f., pain.

> redanta m., a system of philosophy.

vedi f., altar.

vāi assev. particle, to be sure, in sooth; often untranslated.

vāicya m., man of the third caste. vyañjana n., spice.

1/vyath in caus. (vyatháyati) torment.

Vvyadh (vidhyati) hit, pierce. vyalīka a., false, wrong. vyavahāra m., trial, law-suit; trade. vyākaraņa n., grammar. vyāghra m., tiger.

vyādha m., hunter. vyādhi m., disease, illness.

vyādhita a., sick, ill. vyāsa m., n. pr.

/vraj (vrájati, -te) proceed; -+ wander forth; become an ascetic.

vrana m., wound. vrata n., vow, obligation; duty.

/ cans (cánsatí) praise; proclaim; - + pra proclaim. Vçak (çaknóti) be able; sometimes pass., cf. 322. caka m., Scythian. cakata m., car. çakuntalā f., n. pr. çankā f., hesitation. cata (332-333) n., a hundred. catatama a., hundredth.

catru m., enemy. cabda m., sound, noise, word. v cam (cámyati) become quiet. be extinguished, go out. cavyā f., bed, couch. cara m., arrow. carana n., protection. carad f., autumn; year. carīra n., body. carva m., n. pr., a name of Civa. cākhā f., branch; edition, redaction. cānti f., repose. V cās (cāste) command; rule; puncāstr m., governor, punisher. cāstra n., science; text-book. V ciks (ciksate) learn. cikhara m., summit. ciras n., head. civa a., beneficent, gracious; blessed; as m., n. pr., a god. cicu m., child. V cis (cinásti) leave, leave remaining; -+ ava remain over, survive: - + ud idem: - + vi set apart, distinguish. cişya m., pupil, scholar. v cī (céte: 409) lie; sleep; +adhi lie asleep on (acc.). cīta a., cold. V cuc (cócati) grieve, sorrow. cuci a., pure, clean. çunahçepa m., n. pr. v cubh (cobhate) be brilliant, shine. cubha a., good; splendid. V çuş (çúsyati) dry up. çūdra m., man of the fourth caste. saṣṭi (332) num., sixty.

cūra m., hero. croāla m., jackal. cesa m. n., rest, remainder. cesa m., a fabulous snake sunporting the earth. V cram (crámyati: 131) become weary. crama m., pains, trouble. crāddha n., oblation to the Manes (cf. in Voc. 16). V cri + ā (ācráyate) go for protection, take refuge with (acc.). crī f., luck, fortune, riches; as n. pr., goddess of fortune; as prefix to proper names, famous, honorable, etc. crīmant a., rich; famous. V cru (crnóti, crnuté: 391) hear; in caus, (crāváyati) make hear, i.e. recite, proclaim (acc. pers.). cruta part. of cru; as n., learning. cruti f., hearing; holy writ. creyas a., better; best; creyas as n., salvation. cvan (269) m., dog. cvacura m., father-in-law. cvacrū f., mother-in-law. cvas adv., to-morrow. V cvas (cvásiti: 429) breathe; -+sam-ā breathe gently: revive; -+vi be confident; trust (gen. or loc.). cveta a., white.

şattrinçat (329) num., thirty-six. sadaçīti (329) num., eighty-six. sas (332) num., six. gūdratva n., condition of a Çūdra. | ṣaṣṭha, f. -ī (334), a., sixth.

sodaça (332) num., sixteen.

samyukta part. of sam-yuj, provided with. samvatsara m., year. samçaya m., doubt. sakrt adv., once. sakthan (sakthi: 275) n., thigh. sakhi (274) m., friend. sakhī f., female companion, friend. sajja a., ready. V sañj (sájati; sajjáte: cf. in Voc. 22) hang on, be fastened on (loc.). satkāra m., hospitality. sattra n., sacrifice. satya n., truth, righteousness. /sad (sidati) sit; settle down; be overcome or exhausted; $-+\bar{a}$ approach: $-+sam-\bar{a}$ seat oneself; caus. (-sādáyati) meet, encounter; - + ni sit down; -+ pra be favorable. sadā adv., always. sadrça, f. -ī, a., similar; worthy. samdigdha a., doubtful; unsteady. samdhyā f., twilight. sant, part. of las, being, existing; good; as m., good man; as f. satī, good woman, especially a widow who immolates herself. sapta (332) num., seven. saptati (332) num., seventy. saptadaça (332) num., seventeen. sabhā f., council, meeting, court. sam adv., along with; completely. samaksam adv., before, in the presence of (gen.). samartha a., capable, able.

samāgama m., meeting, encounter. samāja m., convention, company. samidh f., fagot. samīpa a., near; as n., vicinity, nearness, presence. samudra m., ocean. samunnati f., height, elevation; high position. sameta a., provided with. sampūrņa part. of 1pr + sam, samyak adv., well, properly. samrāj m., great king; emperor. sarit f., river. sarga m., creation. sarpa m., snake. sarva (231) a., all. sarvatra a., everywhere. savitr m., n. pr., the Sun-god Savitar; sun. 1/sah (sáhate) endure. saha adv., together; prep., often postpos., with, along with, (instr.). sahacara m., companion; -ī f., wife. sahasā adv., suddenly, quickly. sahasra n., a., thousand. sahāya m., companion, helper. sāksin m., witness. sādhana n., means, device. sādhu m., holy man, saint. sāman n., Vedic melody, song; pl., the Sāmaveda. sāmanta m., vassal. sāmpratam adv., at present. sāyam adv., at evening. sārasa m., crane. sinha m., lion.

√ sic (siñcáti) drip, drop, moisten; — +abhi anoint as king.

√1sidh (sédhati) repel; — + prati hold back; forbid.

√2sidh (sidhyati) succeed; in caus. (sādháyati) perform; acquire.

sindhu m., n. pr., the Indus.

sīman f., border, boundary; outskirts.

su adv., well; easy; very.
V su (sunóti, sunuté) press.

sukha n., fortune, luck, happiness. sundara, f. -7, a., beautiful.

sumanas a., favorably-minded; as f., flower.

surāpa m., drunkard.

suvarņa n., gold.

suhrd m., friend.

γ sū (sūtė) generate, bring forth;

- + pra generate.

sūkta n., Vedic hymn.

sūta m., driver, charioteer.

sūda m., cook.

sūrya m., sun.

 \sqrt{sr} (sárati) flow; — + anu follow up; — + apa go away; in caus. (-sāráyati) drive away.

vsrj (srjdti) let go, create; —
+ud let loose or out; raise (the
voice).

V srp (sårpati) move;—+pra idem. srsti f., creation.

setu m., bridge, dike.

senā f., army.

V sev (sévate) serve, honor; — +
ni dwell; devote oneself to;
attend.

sāinika m., soldier.

sāinya n., army.

soma m., the intoxicating fermented juice of the Soma-plant.

skandha m., shoulder.

V stu (stāuti: 411) praise.

stuti f., song of praise; praise.

V str (strnóti, strnuté; strnáti, strnīté) scatter, strew; — + upa scatter, bestrew.

stena m., thief.

stotra n., song of praise.

strī (276) f., woman.

V sthā (tiṣṭhati) stand, intr.; be in or on, etc., be situated; caus. (sthāpdyati) put, place; appoint; stop; — + adhi mount, stand over; rule, govern; — + anu follow out, accomplish; (cf. also p. 96, last note); — + ud arise, rise (cf. Voc. 40); — + upa approach, reach; — + pra mid., start off; in caus. (act.), send; — + sam in caus., cause to remain sthāna n., place, locality; stead. sthita part. of sthā; cf. 290, end. sthiti f., condition.

√snā (snāti) bathe.

snātaka m., one who has performed the ablutions customary at the end of religious pupilage.

snāna n., bathing, bath. snāyu m., tendon, bowstring.

snigdha part. of snih, affectionate.
V snih (snihyati) feel inclined to,
love (gen., loc.).

snuṣā f., daughter-in-law.

V sprç (sprçáti) touch.

Vsprh (sprháyati) desire (dat.). sma encl., slightly assev.; often

 $m\alpha$ enci., slightly assev.; often accompanies a present tense,

giving it the force of an historical tense. 1/smr (smárati) remember; think on: call to mind: teach: esp. in pass. smarvate 'it is taught, i. e. traditional'. smrti f., tradition; law-book. sraj f., garland. srastr m., creator. sva a., own; one's own. V svañi (svájate) embrace; -+ pari (Cf. Voc. 21) idem. svadre a., similar. V svap (svápiti: 429) sleep. svanna m., sleep, dream. svayam pron., own self, self. svayambhū a., self-existent; as m., epithet of Brahma. svarga m., heaven. svasr f., sister. svādu a., sweet. svādhyāya m., private recitation of sacred texts. svāmin m., possessor, lord. svāiram adv., at pleasure.

hata part. of han.

y han (hánti: 419) kill; caus. (ghātáyati), have killed; — + apa
remove; — + abhi smite; —
+ sam-ā wound; — + ni kill;
— + prati hinder; injure, offend;
— + sam write.
-han (283) a., killing.
hanu f., jaw.
hanumant m., n. pr., a monkeyking;
hant; m., killer, slayer.
hari m., n. pr., a god.

harina m., gazelle. hala m. n., plough. havis n., oblation. hasta m., hand. hastin m., elephant. V 1hā (jáhāti) abandon, give up: neglect. 1/2hā (jihīte: 438) move. \sqrt{hi} (hinoti) send: -+pra idem. hi assev. particle, surely: causal. for, because. t' hins (hinásti) injure, destroy. hita part. of $1dh\bar{a}$; as adj., advantageous; as n., advantage. himavant a., snowy: as m., the Himālaya Mts. hīna part. of 1hā, abandoned; wanting in; w. instr., without. Vhu (juhóti, juhuté) sacrifice. hutabhuj (nom. -bhuk) m., fire. √ hū see hvā. v hr (hárati) take away; steal; plunder; - + apa idem; - +ā act. and mid., fetch, bring; $- + ud - \bar{a}$ cite, mention; - +pratu-ā bring back; - + ud save, rescue. hrd (281) n., heart. hrdaya n., heart. V hrs (hársati, hřsyati) rejoice, be delighted; -+pra idem. he interj., O, ho. hemanta m., winter. hrasvam adv., near by. v hrī (jihréti) be ashamed. hrī f., modesty, bashfulness. / hvā (hváyati) call; in caus. (hvāyáyati) have called; $-+\bar{a}$ call,

summon.

II. English - Sanskrit.

abandon, to: tuai: 1hā. able: samartha; çakya. able, to be: cak. according to: anu, postpos. acquire, to: labh: āp. Acvins: acvināu, du. address, to: brū. adore, to: nam + pra. adorn, to: 1kr + alam. advantage: hita n.; kalyāna n. adversity; duhkha n. afraid, to be: bhī. afterward: tatas. again: punar. against: prati. age: vayas n. all: sarva; (entire) vicva. all-protecting: vicvapā. allow, to: jñā+anu. alms: bhiksā f. alone (adv.): eva. also: api. altar: vedi f. although: api. always: sadā, nityam. amuse oneself, to: ram. ancient: purāņa. and: ca, postpos.; tathā. anger: kopa m.; krodha m. animal: tiryañe m.

announce, to: 1vid+ni, caus.

answer, to: bhās+prati. appoint, to: k | p, caus.; yuj + ni. approach, to: $gam + \bar{a}$; $y\bar{a} + \bar{a}$. argument (reason): vāc f. arise, to: bhū; (get up) sthā + ud. arm: bāhu m. army: senā f. arrive, to: gam + a. arrow: cara m.; isu m. Aryan: dvija m.; dvijāti m. ascetic: muni m.; yati m.; parivrāj m.; tapasvin m.: - to become an a., vraj+pra. ashamed, to be: hrī. ashes: bhasman n. ask, to (inquire): prach. ask for, to: arthaua, assembly: sabhā f.: parisad f. astronomy: juotisa n. attain, to: labh; 2vid; 1ac; āp; dp + ava or pra. attainment: lābha m. author: karty m.; (of Vedic hymnns, etc.) drastr m. axe; paraçu m.

bad: pāpa.
bank: tīra n.
banner: ketu m.
barbarian: yavana m.
bathe, to: snā.

battle: rana m. n.; yuddha n. be, to: bhū; vrt; (be situated) sthā.

bear, to: bhr; (bring forth) sū; $s\bar{u} + pra$.

bear: rksa m. beat. to: tad.

beautiful: sundara; rūpavant.

beauty: rūpa n. become, to: bhū; vrt. bee: ali m.; madhulih m.

beg, to: bhiks. begin, to: $rabh + \bar{a}$.

behind: paçcāt (w. gen.).

behold, to: īks. Benares: kāçī f. bend, to: nam.

benefit, to; 1kr + upa.

beseech, to: pad+pra. besiege, to: rudh; rudh+upa.

best: crestha; jyestha.

betake oneself, to: $y\bar{a}$; $cri + \bar{a}$.

* better: creyas; jyāyas.

bind, to: bandh. biped: dvipad.

bird: vihaga m.; pakşin m.

birth: jāti f.; janman n.

black: kṛṣṇa.

blame, to: nind; 1kr + tiras.

blessed: bhagavant; (as prefix) crī.

blood: rudhira n.

blow, to (intr.): vah.

boat: nāu f.

body: çarīra n.; vapus n.; kāya m.; (heavenly: sun, etc.): jyotis n.

bone: asthan n.

book: (manuscript) pustaka n.; coachman: sūta m. (work) grantha m.

born, to be: jan; jan + ud.

both: ubha du. bow, to: nam.

boy: bāla m.; kumāra m.

Brāhman: brāhmana m.; dvija m.;

dvijāti m.; vipra m. branch: çākhā f. brave: dhīra.

breast: uras n.; vaksas n.

bridegroom: vará m.

bring, to: $n\bar{\imath} + \bar{\alpha}$; $hr + \bar{\alpha}$. broad: prthu; uru.

brother: bhrātr m.

burn, to: dah. business: kārya n.

but: tu; kimtu; punar.

call, to: hvā; (name) vac; vad.

capable: samartha.

caste: jāti f. cattle: go m. pl.

cease, to: cam; ram + vi.

celebrated: viçruta; çrīmant.

chain: hāra m. charioteer: sūta m.

charm: kānti f..

check, to: dam, caus.; rudh.

chest: vaksas n.; uras n.

child: bāla m.; çiçu m.

choose, to: 2vr. cistern: vāpī f.

citizen: pāura m.

city: nagara n.; -ī f.; pur f.

cleverness: buddhi f.

climb, to: $ruh + \tilde{a}$.

close, to: 1vr + sam; $1dh\bar{a} + api$.

cloud: megha m.

come, to: $gam + \bar{a}$; $y\bar{a} + \bar{a}$; i +

abhi or ā; come out: gam + nis; daughter: kanyā f.; putrī f.; du $y\bar{a} + nis.$ command, to: $dic+\bar{a}$; $j\tilde{n}\bar{a}+\bar{a}$ caus. command: ajñā f.; nideça m. commit, to: $car + \bar{a}$; 1kr. companion: sahāya m.; sahacara m. company: samāja m. compose, to: rac. conduct: vrtta n. confine, to: rudh + ni. conquer, to: ji. consecrate, to: $n\bar{\imath} + upa$. consider, to: cint; 1vid. consort: patnī f. cook, to: pac. copying: lekhana n. cord, sacred: upavīta n. count, to: ganaya. courageous: tejasvin. course: gati f. cover, to: 1vr (mid.); 1vr + sam(mid.). cow: dhenu f.; go f. cowherd: gopa m. create, to: srj. creator: dhātr m.; srastr m. creature: prānin m.; jagat n. crescent: kalā f. cross, to: tr. crow: vāyasa m. curds: dadhan n. cut, to: krt; chid. cut off, to: krt + ava; chid + ava.

daily: nitya; (adv.) nityam; pratyaham. dancing: nrtta n.

hitr f. day: divasa m.; dina n.; ahan n.; d. by d.: dine dine; pratyaham; a day and a night: ahorātra n. dead: mrta; vipanna. decide, to (settle): $n\bar{\imath} + nis$. deed: karman n. deity: devatā f. delicate: taruna. delight, to (tr.): tus, caus. deliverance: mukti f. demon: rāksasa m. depart, to: i + apa. describe, to: varnaya. desire, to: lubh. destroy, to: bhanj. despise, to: man + ava; $bh\bar{u} + pari$. determine, to: ci + nis or vi-nis. devoted: bhakta; snigdha. devotion: bhakti f. die: akşa m. die, to: mr; i + pra; pad + vi. difficult: durlabha; duşkara. dig, to: khan. diligence: udyoga m. diligently: bhrçam. disappear, to: nac + vi. disease: ruj f.; vyādhi m. dismount, to: ruh + ava. disown, to: khyā + prati-ā. dispute, to: vad + vi. distress, to: du. distribute, to: bhaj + vi. divine: divya. do, to: 1kr; $car + sam - \bar{a}$. domestic: grhya. dog: çvan m.; çunī f. door: dvār f.

ear: karna m.

doorkeeper: dvāḥstha m.
dove: kapota m.
draw, to: vah.
drink, to: 1pā.
driver: sūta m.
drop, to: sic.
drop: bindu m.
dwell, to: 3vas; vas + ni; dwell
on (fig.): sañj.

earth: pṛthivī f.; bhū f.; bhūmi f. east, eastern: pranc; the E.: praci f., sc. dic. eat, to; ad; 2ac; bhaks; bhuj. eating: bhaksana n. eclipse, to: 1kr + tiras. eight: asta. eighth: astama. eighty: açīti f. eightieth: acītitama. eldest: jyestha. elephant: gaja m.; hastin m. eleventh: ekādaça. emerge, to: tr + ud. eminent, to be: cubh. emperor: samrāj m. encompass, to: 1vr; chid + ava. end: anta m. endure, to: sah. enemy: ari m.; çatru m.; dviş m. enjoy, to: bhuj. enjoyment: bhoga m. enter, to: vic + pra. entrancing: manohara. envoy: dūta m. entrust, to: $1d\bar{a} + pra$. equip, to: nah + sam, eulogy: stotra n.

even (adv.): api.
every: sarva.
evil (adj.): pāpa; (subst.) pāpa n.
exceedingly: ati.
explain, to: brū + vi; lvr + vi;
cakṣ + vi-ā.
exterminate, to: chid + ud.
eye: netra n.; cakṣus n.; akṣan n.;
locana n.

face: mukha n. fagot: samidh f. fair: sundara. fall, to: pat; pat + ni; fall to one's lot: r; fallen (killed): patita; mrta. fame: kīrti f.; yaças n. family: vanca m. famous: vicruta. fast (firm): drdha. fasten, to: bandh. fat: pīna; pusļa. father: janaka m.; pitr m. fault, to find: 1kr + tiras. faultless: anavadya. fear: bhaya n. field: ksetra n. fifth: pañcama. fight, to: yudh. filled: pūrna; sampūrna. finally: ante. find, to: 2vid. finish, to: $\bar{a}p + sam$. fire: agni m.; hutabhuj m. firewood: samidh f. first: prathama; at first: prathamam. fish: matsya m.; mīna m. fit, to: yuj.

five: pañca.
flee, to: palāy.
flit, to: bhram.
flock: paçu m. pl.
flower: puṣpa n.; sumanas f.

fly, to: pat; fly up: pat + ud. fodder: $gh\bar{a}sa$ m.

foe: ari m.; çatru m.

follow, to: gam + anu; i + anu.

fond, to be: tus. food: anna n.

foot: pāda m.; pad m.

force: bala n.
foreign: para.
forehead: lalāṭa n.
forest: vana n.

forest-dwelling: vanavāsin.

form, to: $1m\bar{a} + nis$.

formula (sacrificial): yajus n. fortune: crī f., often pl.; goddess

of f.: çrī f.

forty: catvārinçat f.

four: catur. free, to: muc.

friend: mitra n.; sakhi m.; su-

hrd m.

friend-betrayer: mitradruh.

front: agra n.; in f. of: agre,

samakşam (gen.). fruit: phala n.

fruitful: phalavant.

full: pūrņa; sampūrņa.

gain, to: labh.
garden: udyāna n.
garland: mālā f.; sraj f.
gate: dvār f.
gather, to: ci + sam.

gazelle: harina m.; mrga m.

generous: dātr. get, to: labh; lac; āp.

gift: dāna n.

gird, to: nah + sam.

girdle: mekhalā f.

girl: kanyā f.; bālā f.

give, to: yam; 1dā.

giver: dātr m.

glance: drc f.

glory: kīrti f.; yaças n.

go, to: car: yā; gam; i; go on

(continue): vrt + pra.

god: deva m.; goddess: devī f.

gold: suvarņa n.

govern, to: çās; rājyam kṛ.

good: sādhu; sant. gracious: civa.

graciousness: kṛpā f.

grain: dhānya n.

grammar: vyākaraņa n. grasp, to: grah.

graze, to: car. great: mahant.

great king: mahārāja m.

greater: mahīyas; adhika. greatly: bahu; bhṛçam.

greedy: lubdha.

Greek: yavana m. greet, to: vand; vad + abhi, caus.

grieve, to: du.

ground: bhūmi f.; on the g.: adhas.

grind, to: pis.

guard, to: raks; gopāya.

guest: athiti m.

guilt: pāpa n.; enas n.

hand: kara m.; pāņi m.; hasta m.

hang, to: sañj; lag. happiness: sukha n. happy, to be: mud.

hard to find: durlabha.

harm, to: 1kr + apa.

hate, to: dvis; dvis + pra.

hear, to: gru.

heart: hṛdaya n.; hṛd n.

heaven: svarga m.

heavy: guru.

hell: naraka m.

here: atra; iha.

hero: çūra m.; vīra m.

hesitation: çankā f.

high: ucchrita.

high water: pūra m.

hold shut, to: $1dh\bar{a} + api$.

holy: sādhu.

holy writ: cruti f.

home (adv.); grham.

honey: madhu n.

honor, to: pūj; nam; sev.

hope: āçā f. horse: açva m.

house: grha n.: master of the h.,

grhastha m.

householder: grhastha m.

house-priest: purohita m.

how?: katham.

human: *mānuṣa*. hunter: *vyādha* m.

hurl, to: 2as; kṣip.

husband: pati m.; bhartr m.

hymn: sūkta n.

I: aham.

impart, to: 1vid + ni, caus.

inclined, to be: snih.

increase, to: vrdh.

India: bharatakhanda m.

initiate, to: $n\bar{i} + upa$.

injustice: adharma m. intelligence: buddhi f.

iron: loha n.

jaw: hanu f.

jewel: maņi m.; ratna n.; bhū-

şaņa n.

kill, to: mr, caus.; han; han, caus.

kindle, to: idh.

king: nṛpa m.; nṛpa i m.; pārthiva m.; rājan m.; bhūbhuj

m.; bhūbhṛt m.

kingdom: rājya n.

know, to: 1vid; jñā. knowledge: vidyā f.; jñāna n.

lament, to: lap + vi.

land: deça m.

language: bhāṣā f.

last, at: ante.

law: dharma m.; vidhi m.

law-book: smṛti f.; dharmaçā-

stra n.

law-suit: vyavahāra m.

lead, to: $n\bar{\imath}$. leader: netr.

learn, to: gam + ava; 1vid; i +

adhi.

learned: vidvāns; pandita; kuçala.

learning: vidyā f. leather: carman n.

leavings: ucchista n.

lesson: adhyāya m.

lick, to: lih; lih + ava.

life: jīvita n.; āyus n.; carita n.

light: jyotis n.

light (not heavy): laghu.

like: iva.

limb: anga n.
lion: sinha m.
lip: oṣtha m.
listen, to: çru.
live, to: jīv; vṛt; an + pra.
long: dīrgha; (adv.) ciram.
look at, to: īkṣ + pra.
lord: īçvara m.; pati m.
lotus: padma m. n.
love, to: snih.
love, god of l.: kāma m.
lunar mansion: nakṣatra n.

maiden: kanyā f.; bālā f. maidservant: dāsī f. make, to: 1kr. man (vir): nara m.; pumāns m.; purusa m.; (homo): jana m.; mānava m.; manusya m.; nara m. mankind: jana m. pl. many: bahu; prabhūta. march, to: cal + pra. marriage: vivāha m. marry, to: $n\bar{\imath} + pari$. master: bhartr m.; pati m. mat: kata m. means: sādhana n. medicine: āusadha n. meet, to (intr.): gam + sam (mid.). meeting: samāgama m. melted butter: ghrta n. mention, to: $hr + ud - \bar{a}$. merchant: vanij m. merit: punya n. mighty: balin; balavant; vibhu. milk, to: duh. milk: kṣīra n.; payas n. mind: manas n.; mati f.

minister: mantrin m.

misfortune: duḥkha n.; āpad f. modesty: hrī f. moisten, to: sic. monarch; samrāi m. money: dhana n.; vasu n. month: māsa m. moon: candramas m.; candra m.; indu m. mostly: bhūyas. morning, in the: prātar. mother: mātr f.; ambā f. mother-in-law: cvacrū f. mountain: giri m.; parvata m. mouth: mukha n. much: prabhūta; bahu. mouthful: grāsa m. murder, to: mr, caus.; han; han, caus. must: arh; cf. § 320 and Exercise 30.

name: nāman n.; by n.: nāma. name, to: vac; vad; (reckon) ganaya. neck: kantha m. neglect, to: 1hā. net: jāla n. never: na kadā + api, cid, or cana. news: vrttānta m. night: rātri f. no one: na ka+api, cid, or cana. north, northern: udanc; the N.: udīcī f., sc. diç. not: na; mā. nothing: na kim + api, cid, or cana.

now: adhunā; sāmpratam.

pilgrimage: tīrthayātrā f.

O: he. obedient: vidheva. oblation: havis n. occur. to: drc, pass.; 2vid, pass. ocean: udadhi m.; samudra m. offend, to: han + prati; 1hā. offering (sacrificial): havis n. old: vrddha; older: jyāyas. omnipresent: vibhu. once: sakrt. one: eka. only: eva. opinion; mati f.; mata n. or; vā, postpos.; athavā. ordain, to: klp, caus.; $1dh\bar{a} + vi$; ordained: vihita. order, to: $j\tilde{n}a + \tilde{a}$, caus. other; anya; itara, apara. outskirts: sīman f. overcome, to: 2pr. overwhelm, to: vrs. own, one's own: sva. ox: anaduh m.

pair: yugma n.
palace: prāsāda m.
parents: pitr, m. du.
part: bhāga m.
path: mārga m.; panthan m.
pearl: muktā f.
peasant: kṛṣīvala m.
penance: tapas n.; prāyaçcitta n.
people: jana, pl.; loka, s. and pl.
perform, to: sidh, caus.; car;
car+sam-ā; (a sacrifice) tan.
perfume: gandha m.
perish, to: naç+vi.
pestle: musala m. n.
pierce, to: vyadh.

pious: sādhu. place, to: $1dh\bar{a}$; $dh\bar{a} + sam - \bar{a}$. place: pada n.; deca m. plan: abhiprāya m. plant, to: ruh, caus. play, to: dīv. please, to: ruc. pleasure: sukhan.; with p., pleasantly: sukhena: (wish, choice) icchā f.; kāma m.; at p.: svecchayā. plough: lāngala n.; hala m. n. plough, to: krs. plunder, to: lunth; hr; lup. poem: kāvya 11. poet: kavi m. point out, to; dic. polluted, to be: dus. poor: daridra. possessions: dhana n. post, sacrificial: yūpa m. pot: ghata m. pound, to: pis. pour, to: hu. power: bala n. powerful: balin; balavant. praise, song of p.: stutif.; stotran. praise, to: cans; stu. pray for, to: arth. prescription: ādeça m. presence: samīpa n. previous; pūrva. priest: rtvij m. prince: kumāra m. property: vasu n.; dhana n. prosperity: bhūti f. protect, to: raks; 2pā; pā, caus. protection; carana n.

protector: rakṣitr m.
punish, to: daṇḍaya; çās.
punishment: daṇḍa m.
put, to: sthā, caus.; ldhā; yuj
+ ni.

quadruped: catuspad. quarter: pāda m.; (of the sky) diç f. queen: devī f.; rājñī f.; mahiṣī f.

rain: vrsti f. rain, to (give rain): vrs. raise, to (the voice): srj + ud. ray: pāda m.; raçmi m. reach, to: labh; $\bar{a}p + pra$. read, to: i + adhi; (aloud) path; vac, caus. realm: rājya n. receive, to: labh; grah; grah + prati; $1d\bar{a} + \bar{a}$. recitation (private): svādhyāya m. recite, to: path; (tell) kath. reckon, to: ganaya. recompense, to: 1kr + prati. reduced (in fortune): kṣīṇa. region: diç f.; deça m. rein: raçmi m. rejoice, to: tus; mud. remember, to: smr. restrain, to: grah + ni. return, to: vrt + ni. rice: tandula m. reverence, to: nam; pūj; ās + upa. reward: phala n. rich: dhanin; crīmant; vasumant (comp. and sup. sometimes va-

sīyas, vasistha). Perry, Sanskrit Primer. riches: dhana n.; vasu n.; crī f.: rāi m. righteousness: satua n. right (subst.): dharma m. Rigveda: rqveda m.; rcas f. pl. rise, to (of sun, etc.): gam + ud; i + ud. river: nadī f.; sarit f. road: mārga m.; panthan m. rob. to: mus, lunth. root: mūla n. rub, to: mrj; mrj, caus. royal: rāja-, in cpd. rule, to: sthā + adhi; īc. run, to: dhāv; dru. running: dhāvana n.

sacrament: samskāra m. sacrifice, to: yaj; (for some one) yaj, caus. sacrifice: yajña m. sacrificial formula: yajus n. sage: rsi m. sake of, for the: artha in cpd. (cf. 375, 3). salt: lavana n. salvation: muktif.; bhūtif.; hita n. satiated: trpta. satisfy, to: trp, caus.; (oneself) trp. save. to: hr + ud. Savitar: savitr m. say, to: vad; vac; brū. scatter, to: 2kr. scholar: çişya: (learned man) pundita m. science: çāstra n. sea: udadhi m.; samudra m. seat oneself, to: sad + ni.

son: putra m.; sūta m. second: dvitīya. see, to: pac; drc; $\bar{\imath}k\bar{s}$; $\bar{\imath}k\bar{s} + pra$. seer: rsi m. send, to: $sth\bar{a} + pra$, caus. servant: bhrtya m.; bhrtaka m. serve: sev. set, to: (place) 1dhā; (intr., of speak, to: vad; vac; bhās. sun, etc.) i + astam; gam + astam. shade: chāyā f. she, etc.: $s\bar{a}$, f. of ta. shine, to: cubh; $r\bar{a}j$; $bh\bar{a} + vi$. ship: nāu f. shoe: upānah f. show, to: drc, caus. shrewd: patu. shut, to: $1dh\bar{a} + api$; 1vr + sam. sick: vyādhita; rugņa. side: pakṣa m. sin: pāpa n.; enas n. sing, to: 2gā. singing: gīta n. sip. to: $cam + \bar{a}$. sister: svasr f. sit, to: sad; sad + ni. situated, to be: vrt. six: 8a8. sixth: sastha. skilled: patu. sky: div f.; diç f. pl.; ākāça n. slave: dāsa m.; dāsī f. slay, to: mr, caus.; han. sleep, to: svap; çī. smell, to; ghrā. smite, to: hr + pra; han + abhi. so: iti; evam: tathā. soldier: sāinika m. ers: ke cit · · ke cit.

sometimes: kva cit.

son-in-law: jāmātr m. song: gir f.; gīta n.; (of praise) stotra n.; stuti f. soul: ātman m. sow, to: vap. spear: kunta m. speech: vāc f.; bhāṣā f. spoon: juhū f. stand, to (intr.): sthā. state, to: brū. steal, to: cur; mus; lunth. steer: go m. stick: danda m. stone: drsad f.; (precious) mani m. stop, to (tr.): rudh. strange (another's): para. street: rathyā f.; mārga m. strike, to: tad. strive, to: yat. strongest: balistha. study, to: i + adhi (mid.); 2as +abhi. subject: prajā f. such: idrc. suffering: duhkha n. suffused: ruddha. suitable: anurūpa. summit: cikhara m. sun: bhānu m.; āditya m. survive, to: cis + ud. sweet: svādu. swift: āçu. sword: asi m. some (pl.): eka pl.; some · · oth- take, to: da + a; grah; grah + prati. take place, to: jan; bhū

take refuge, to: pad+pra.

tasteful: rasavant.

tax: kara m.

teach, to: i + adhi, caus.; dic +

upa.

teacher: guru m.; ācārya m.

tear: açru n.; bāṣpa m. tell, to: kathaya; vad.

temple: devakula n.

ten: daça.

tend to, to: klp.

terrify, to: $bh\bar{\imath}$, caus.; vij + ud,

caus.

text-book: çāstra n. that: ta; ayam; asāu.

then: tadā.
there: tatra.
thereupon: tatas.

thief: stena m.; cāura m.

think, to: cint; man; think on:

smṛ; dhyā. third: tṛtīya.

thirty: trinçat.

thirty-three: trayastrinçat.

this: ta; ayam. thou: tvam. three: tri.

threefold: trivrt.

thrice: tris.

thus: iti; evam; tathā.

time: kāla m. to-day: adya. to-morrow: çvas. tongue: jihvā f.

torment, to: pīd; vyath, caus.

touch, to: sprç.

trade: vyavahāra m.; vāņijya.

travel, to: vas + pra; $sth\bar{a} + pra$ n. (mid.),

treasury: koṣa m.

tree: vrksa m.; taru m.

tremble, to: kamp.

true: satya; (faithful) bhakta.

truth: satya n. twelfth: dvādaça. twelve: dvādaça.

twenty-eight: aṣtāvinçati. twenty-seven: saptavincati.

twice: dvis.

twilight: sandhyā f.

twine: bandh.

umbrella: chattra n.

understand, to: gam + ava.

unite, to (intr.): gam + sam (mid.). untruth: anrta n.: asatva n.

upanisad: upanisad f. useful, to be: sev.

vassal: sāmanta m.

Veda: veda m.

verse: cloka m.; (of Rigveda) rc f.

vessel: pātra n. victorious, to be: ji. victory: jaya m.

view (opinion): mati f.; mata n.

village: *grāma* m.

virtue: dharma m.; punya n.

visit, to: gam + abhi. voice: $v\bar{a}c$ f.; gir f.

wagon: ratha m. warrior: kṣatriya m. wash, to: kṣal; spṛç.

water: jala n.; vāri n.; ap f. pl.

wave: vīci m. we: vayam.

wear, to: dhr, caus.; bhr.
weary, to become: gram.
weave, to: granth; bandh.
wedding: vivāha m.
weep, to: rud.

west, western: pratyañe; th West: pratīcī f., sc. diç.

what (rel.): ya.
wheel: cakra n.
when (rel.): yadā.
when?: kadā.
whence?: kutas.

where (rel.): yatra.
where?: kva; kutra.
which (rel.): ya.

which (of two)?: katara.

white: *çveta*.

whither?: kva; kutra. who (rel.): ya.

who?: $k\alpha$.

whoever: ya ka + api, cid or cana; often by rel. alone.

whole: kṛtsna. why?: kutas; kasmāt. wicked: pāpa.

wife: bhāryā f.; nārī f.; patnī f.

win, to: ji.

wind: vāyu m.; vāta m.

winter: hemanta m.

wipe, to: mrj; mrj + apa or pari.

wish, to: is.

with: saha, w. inst.; or by instr. alone.

the withered: mlāna.

without: vinā (instr., acc.).

witness: sākṣin m. wolf: vrka m.

woman: nārī f.; vadhū f.; strī f.;

jāyā f.

woman-servant: dāsī f.

wood: kāṣṭha n.; (forest) vana n.

word: vāc f.; çabda m.

work: karman n.; (literary) gra-

ntha m.

world: loka m.; jagat n.; bhu-

vana n.

world-spirit: bráhman n.

worship, to: pūj.
worthy: sadṛça.
wound, to: kṣan.

wreath: mālā f.; sraj f.

year: samvatsara m.; varşa m. n.

yoke, to: yuj, caus.

yonder: tatra.

young: yuvan.

Appendix.

Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word $k\bar{a}ra$ ('maker') added to the sound of the letter, if a vowel, or to the letter followed by a, if a consonant. Thus, a (both sound and character) is called $ak\bar{a}ra$; \bar{u} , $\bar{u}k\bar{a}ra$; k, $kak\bar{a}ra$; and so on. But sometimes $k\bar{a}ra$ is omitted, and a, \bar{u} , ka, etc., are used alone. The r, however, is never called $ra-k\bar{a}ra$, but only ra or repha ('snarl'). The $anusv\bar{a}ra$ and visarga are called by these names alone.

Modern Hindu Accentuation of Sanskrit.

In the pronunciation of Sanskrit almost all Brāhmans employ, with insignificant variations, an ictus-accent, which is quite different from the older musical accent (svara) described in Indian and European grammars, and employed nowadays exclusively in the recitation of the Veda. The older system, moreover, as marked in the Vedic texts, has been subjected to very considerable modifications by the Hindus in the traditional recitations of the Vedic schools.

The modern ictus-accent is weaker than that of English. The more important rules governing its use are as follows:

1. a. In primitive verbs and derivatives from them the root-syllable is usually accented. b. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, káranam, káranāt, but karanéna; bódhati, kṣipasi, nácyatha, but bodhāvaḥ, kṣipāmaḥ, nacydnti; diihitā, dùhitaram, but duhitīṇām.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, $r \acute{a} n \acute{k} u$, $r \acute{a} n \acute{k} a v a$; $g \acute{a} r g a \acute{r} g a \acute{r} h$, but $g \~{a} r g y \~{a} v a n a turally short vowel in the penult, if followed by a group of consonants containing <math>y$ or v, does not generally become long by position; thus, $pr \acute{a} b a a l v a m$; $\acute{u} k t a$, $\acute{u} k t a t v \~{a} t$.

- 3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, ågamat, ånatam, anúṣṭhitam, but utkṛṣṭam, nirúktam; ágamat, åkṣipat, but bibhárti, tuṣṭáva, jagáu. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, úpagǎcchati, úpagǎmatām.
- 4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, rājapūruṣam, pārvataçikharākāram; but unmukham, diggajam, pracisyam.

The division of syllables is much more apparent in Sanskrit than in English. In reading Sanskrit prose the Hindus generally drop into a sort of sing-song recitativo. Verses are always chanted.

Corrections and Additions.

P. 10. At end of § 38 add: The four semivowels are always sonant.

P. 27. Add to § 102: The final A ā of the root is shortened in the reduplicated stem, except in the first persons. — Add to § 103: In the dual and plural of all declensions the vocative is like the nominative.

P. 31. Add to § 112.5: It is also used as terminus ad quem.

P. 39, 1. 7. For: makes some forms with short স্থ a read: makes also forms according to the unaccented a-class: thus, স্থানি bhrámati etc.

P. 40, 1. 7. At beginning of line insert: the.

P. 43, Vocab., s. v. y pr. After: overcome insert: (evils).

P. 49, Vocab., s. v. ग्रम् + सम्. After: meet insert: (w. instr.).

P. 53, 1. 9 from below. After श्रूयते insert: 19.

P. 56, l. 10. For: besought read: beseech. — L. 11. For: were read: are.

P. 59. At end of § 188 add: The impf. pass. is similarly inflected.

P. 60, l. 19. For: pratisédati read: pratisédhati.

P. 65. Dele the first word (the) of the page.

P. 70, l. 10 from below. Read: accompanied.

P. 72, 1. 12. After: are insert: so.

P. 73, 1. 9 from below. For: नर: read: नराः

P. 74, 1. 7. After: saved insert: (ud-hr: cf. § 267).

P. 87, l. 12. Read: Final of a stem regularly become.

P. 90, last line. Read: possessive.

P. 117, 1. 6. For: पत्था read: पतिना-

P. 119, Vocab. Insert in last line: + सम्-आ come together, join.

P. 126. Add to § 329 the following: Note also: द्वादम 12, etc., but for 82 only द्वामीति; चयोविमति 23, चयस्त्रिमत् 33, for 83 only च्यमीति; घोडम् 16, षड्विमति 26, etc.; ऋषा-विमति 28, ऋषाचिमत् 38, ऋषाभीति 88.

Corrections and Additions.

- P. 135, 1. 5. For: वरसेन read: वीरसेन.
- P. 137, 1. 2. Read: खावापथिवी.
- P. 138, 1. 12. Dele युधिष्ठर 'firm in battle'.
- P. 180, 1. 17. For: विभिद्ध read: विभिद्ध.
- P. 182, 1. 1. For: निन्यह read: निन्यवह.
- P. 186, 1. 1. Read: चोरयति.
- P. 190, 1. 6. For: suffix read: suffice.
- P. 192, l. 13 from below. For: ऐप्सिषत read: ऐप्सीत.
- P. 196, col. 1. S. v. \sqrt{i} , insert: $+ sam \bar{a}$ come together, join.
- P. 197, col. 1. Insert: ṛṣabhadatta m., n. pr.
- P. 199, col. 1. S. v. \sqrt{gam} , insert: $+upa-\bar{a}$ come near.
- P. 205, col. 2, l. 2 from below. Read: $\sqrt{1pr}$ (piparti; caus. pūráyati) fill. Also insert in Vocab.: $\sqrt{2}$ pr (pāráyati) overcome (evils); prevail.
- P. 207, col. 2, l. 5. Read: bhiksā f., begging, alms.
- P. 208, col. 1, l. 2. Read: γbhram (bhrámati, -te; bhrámyati: 131). Col. 2, l. 11. Read: Greek μή; cf. 195, 486. L. 9 from below. After: release insert: let fly, shoot.
- P. 209, col. 2, 1. 2. Insert: +pra give, give in marriage. S. v. $\sqrt{ynj+ni}$, add: caus. set (as jewels).
- P. 212, col. 1, l. 5. Insert: + pra idem. Col. 2, l. 15 from below.

 Read: + pra wander forth. L. 9 from below. Read:
 + pra idem.
- **P.214**, col. 2, 1. 9. Read: sameta $(\sqrt{i} + sam \bar{a})$ a., followed by, provided with.

Supplementary Corrections and Additions.

(Communicated by Dr. C. J. Ogden.)

- P. 106, § 276. In two instances (dat. sing. and acc. pl.) the Devanāgarī character for st is erroneously used instead of that for str.
- P. 111, l. 21. (Devanāgarī.) For rugna read rugna.
- P. 125, l. 7 from below. (Dev.) For anadvāhāu read anadvāhāu.
- P. 151, Ex. XXXV, Sent. 4. (Dev.) For apavrnuyā read apāvrnuyā.
- P. 155, Vocab. (Dev.) Instead of avaçya, f. °ā, necessary, read Adv. avaçyam, necessarily.
- P. 162, l. 14. (Dev.) For bruvāna read bruvāna.
- P. 170, l. 4 from below. (Dev.) There should be a space before $br\bar{u}y\bar{a}t$.
- P. 178, Ex. XLII. (Dev.) Last sentence of Sanskrit should be numbered 8, not 10.
- P. 195, Col. 1. Between ari and artha insert arjuna m., n. pr.
- P. 195, Col. 2, top. For avaçya a., necessary read avaçyam adv., necessarily.
- P. 199, Col. 1, l. 12. For ksinoti read ksinoti.
- P. 203, Col. 1. Between drc and deva insert drsad f., stone.
- P. 206, Col. 1. Between prathama and prabhāva insert prathīyas a., compar., very broad.
- P. 216, Col. 2. Between hemanta and hrasvam insert hotr m., sacrificing priest.
- P. 229, l. 4 from below. For káranam, káranāt read káranam, káranāt.